

ECCLESIA TRINITY

that is,

THE IOY OF THE
ENGLISH CHVRCH, FOR THE
happie Coronation of the most vertuous and
pious Prince, *JAMES* by the grace of God, King
of England, Scotland, France and Ireland,
defendour of the faith, &c. and for the
ioyfull continuance of religio-
n and peace by the
same,

With a briefe Exposition of the 122. Psalm,
and fit application to the time; wherein are de-
clared the manifold benefits like to grow
by these good beginnings to the
Church and Common-
wealth of England.

Dedicated to the most gracious Lady and Princess
Prin cesse, *Isabel Anna*, by the grace of God,
Queene of England, Scotland,
France, &c.

Prov. 28. 2. When the righteous are in authority, the people rejoice.
Psal. 118. 23. This was the Lords doing, and it is marvelous in our
eyes. v. 24. This is the day which the Lord hath made, let us
and be glad in it.

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And are to be sold in Pauls Church-yard at the signe of the Crowne
by Simon Widdowes.

ECCELESIA TRINITARIA
this is

THE IOY OF THE ENGLISH CHURCH, FOR THE

happie Coronation of the most vertuous and
pious Prince, CHARLES the first, by the grace of God
King of England, Scotland, France, and Ireland,
Arch-bishop of the same, &c. and for the
joyfull continuance of reign;
Given and printed by the
Printer.

With a briefe Exposition of the 100. Psalm,
and its application to the time; wherein are de-
clared the manifold benefits like to grow
by this good beginning to the
Church and Common-wealth of England.

Printed in the Print-house, under the direction of
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PRINTED BY W. STANSFELD, STATIONER,
AT THE PRESS OF JAMES WOLFE, PRINTER TO THE
KINGS MAJESTY, AT THE PRESS OF WILLIAM STANSFELD,

To the most noble and
vertuous Princesse, the Ladie ANN A, by
the grace of God Queene of England,
Scotland, France, and Ireland: A. W. wish-
eth all spirituall comforts and encrease
of honour in this life, and everla-
sting ioy in the next.



Of gracious Ladie, and
noble Princesse) whi Be-
rubbabel that faithfull
prince of Iude beganne to
build the temple, with the
stone of tinar in his hand, *Zach. 4. m.*
the people reioyced: but
when he had finished the worke, and brought
forth the head and chiefe stone that was, then
shoutings were heard, of those that eded,
grace, grace vnto it. If then the people of
God in this kingdome had great cause to re-
ioyce, when religion began first to be planted,
and the spirituall building of the Church to be
reared, much greater ought our ioy now to be,
when we see religion continued, and hope, if a-
ny thing yet be wanting, that the same in good
time may be perfited.

Others will strine diuersly to expresse the
ioy of this happie day, and to solemnize the

The Epistle Dedicatorie

entrance and initiation of so religious and much desired rainge of your Highnes louing lord and our graciouſe Soueraigne: ſome by pleaſant pageants and ſhewes, ſome by valiant and martiall ſeates of armes and inſtincts, ſome by rich and coſtly preſents and giſes: but we among the reſt, the Miniſters of the Goſpell of Chriſt, both by preaching and ſetting forth the great mercies of God towards vs, and by writing to conſerue a perpetual memo-rie thereof, will conſecrate our tongues and prayes to this ſervice: that we may ſay with the kingly droppee Dauid, My tongue is the penne of a ready writer, I will entreat in my works of the king.

Phil. 45.1.

in quodam

Inſini. n. cod.
lib. 2. tit. 4. leg. 27.

100 Your Grace hath great reaſon to be glad of this Act, whoſe honourable eſtate is thereby enlarged, according to the rule of the law, Mulier in dote conſecrat: the ladie increaſeth with her lord: your royall iſſue and princely heire reioyceſh, whoſe noble title of inheritaunce is augmented: your Highneſſe faithfull ſervants and domeſticalls have not the leaſt part in this common ioy, whoſe true and diligent ſervice is like to be highly recompenced. But all theſe joyes, which particularly in any of theſe may be ſingled, in the Church and commonwealthe of England doe all concurre and are not onely doubled, but multiplied.

to the Queenes Highnes

ed: God hath giuen in his mercie to vs, hath a
comfortable husband to his Church, a carefull
parent to the Commonwealth, an honourable
Adverser to all benef and loving subuers. The
first shall haue (no trust) ioyfull experience of
his Christian pietie, the second of his fatherly
benignitie, the third of his princely equitie:
that hath Church may say with the spouse in
the Canonicall. We will remember thy loue
more then wine: and the Commonwealth of
the Realme of England, he shall be a father
to the inhabitants of Anglesland (bambels
realme, as the same prophesie saith, he shall be
called a repaire of the breach, and a re-
storer of the decayed pillars.

Can. 1.3.

Isa. 33.21.

Isa. 38.1.

And now most noble Queene, seeing God
hath advanced your H. to this great honour,
bestow him againe that hath honoured you.
Forges not him that hath remembered you,
and serue him faithfully, that hath promoted
you with blessings liberally. Two Annes are
famous in scripture: Anne of Elkanah for her
godly posteritie in Samuel, Anne of Phaniel
for her devout pietie in praying in the temple.
Elkanah, whose wife she first Anna, was, sig-
nifieth the possession of God: Phaniel, whose
daughter the second was, is as much to say, the
sight of God. Anna also is interpreted, grati-
ous, or mercifull. Answerable vnto these

1 Sam. 1.

Luk. 1.36.

The Epistle Dedicatōile

named were the effects: the first had a ver-
dun sonne Samuel, a possession of God in deare:
the second saw Christ in the temple and con-
fessed him: and both of them were vertuous
women. God graunt vnto your Highnes the
possession of Eleanah: increase of spirituall
light, and knowledge with Phannet's daugh-
ter, and to be a right Anna: both to find grace
with God; and to shew meritt and compassion
to men.

The other of this honorable and Christi-
an name, Anna, I find in the Chronicles of
this nation: both vertuous. Quene your
Highnes wether you see your grace first to
Richard the 2. sithen in the King of De-
vondre; the other, Lady Anna Bullen, wife to
King Henry the 8. and mother to our late
gracious Soueraine Q. Elizabeth. The first
is honoured for her studie in the Scriptures;
who had in those blind daies the 2. Euan-
gelist in English, and the doctore of the Church
vpon the same. The other is commended for
her excellent vertues; as her singulare true
religion, her Christian charitie and princely
liberaltie toward the poore: whose almes
giben that way in three quarters of a yere, were
summed to be 12. or 14. thousand pound. And
now God hath sent vnto third Q. Anne,
which we trust in all these princely vertues: as
see

For p. 507. col. 2.

For p. 507. col. 2.

to the Queens Highnes

For continueth the Christian name, so will re-
vive the honorable name of these renowned
matrones. That innocent Ladie *Queene Anna*
Bullen, though by the malice of her adversa-
ries was dead, yet liveth by her godly death, and
Gods blessing upon her posteritie is sufficiently
cleared: At her coronation these verses were
exhibited:

Regina Anna, pare regis de femine nata

Et paries populis aurea sacra tuia

As *Anna* *Queene* of princely race

doth equally descend,

So to her people golden daies

her offspring shall extend

These propheticall verses, if I may so call the,

had their due accomplishment afterward, in

the happie issue of this Ladie, that valourie

Queene Elizabeth, by whom indeede this

Church of England enjoyed a golden time:

such as the like (as his Maiestie saith) hath

not been read nor heard of since the daies

of the Romane Emperour Augustus. And

it is the comfortable hope of this nation of

England, that God hath raised your Highnes

up another fruitfull *Anna*, by whose royall

offspring this land may long have fruition of

like golden and happie daies, which God in his

mercie grants.

The Lord direct your grace, unto his Ma-
iestie,

at the
end of the

of the

of the

Preface to the
Reader in Pa-
rt II.

The Preface to the

Reader



He Jewes returning from
captivitie, did so wonder at
their strange delivrance,
that they seemed to be as
men, that dreame: Psal. 136

v. As strange a worke hath

God wrought for the Church of England:
for though we are not come from thral-
dome to libertie, or from captivitie to our
owne countrie, having many yeares un-
der our late Soveraigne enjoyed both the
religion, and the wealth, as the handmaid
waiting vpon her mistress, all flourishing
peace: yet in respect of our delivrance
from this danger to the State, which many
feared, the change of religion in the church,
which some doubted, others desired, we
can no lesse wonder at the Lords strange
worke, and say with the Church of Gods
Titus Lord hath done great things for vs,
whereof we reioyce: Psal. 124. 1173 and 10
In this common joy, who shall forbidde
any to reioyce, and where Gods mercies
are so manifest, and evident to all the
world, who can hold his peace? But as be-
nefit

The Preface

nefits are not acknowledged, where first
they are not well considered, nor due
thankes performed, where the grace re-
ceiued is not worthely esteemed: for this
cause haue I addressed this short treatise,
that Gods goodnesse to Israel might be
proclaimed, and that no man be ignorant
what God hath done for vs, that we again
be not negligent to do to him, that which
becometh vs, to giue vnto him thankes
and praise. *2 Sam. 7. 26. 27.*
- In *Samuel*, to dissuade the people from al
their wanton desires to haue a king, wher-
as God was yet their king, & telleth them,
what the properties of their king shall be,
and how hardly he should use them, and
how little pleasing vnto them his govern-
ment was like to be. *1. Sam. 8.* As he would
dissuade from their vnthankfulnessse to
God in that headstrong request, by pro-
pounding vnto them the hard conditions
of their king: to mine intent is to perswade
to thankfulnessse to God, by setting forth
the princely and Christian endowements
of our gracious Soueraigne, and the mani-
fold benefits, which both Church and co-
mon wealth are sure by Gods grace to en-
joy vnder his Maiesties godly & upright
reignment. *2. Sam. 7. 26. 27.*
enrich

For

For this cause have I sorted out this 132.
Psalm, as serving most fully for this pre-
sent occasion; which I have divided into
20. severall meditations, shewing so many
blessings vpon this Church and common-
wealth, answerable to those which Israel
enjoyed vnder David.

1. As David appeased the strife be-
tweene him and the house of Saul, and
brought all Israel to one government,
which was before divided into two
kingdomes of England and Scotland, ha-
ving bene long at variance, and exercised
in time past with long and bloodie bat-
tels, are now united in ones His Maestie
is the corner stone, that hath conioyned
these two wallles together.

The particular
blessings in Israel
vnder David, &c.
in England like
to be vnder his
Maestie.

The uniting of
two kingdomes.

The uniting of
two kingdomes.

Continuance of
religion.

Continuance of
religion.

2. Vnder David true religion was co-
tinued: and by our Sovereigne the faith of
the gospell by his Maestie truly profes-
sed, and in his princely bookes protested,
shall still be maintained.

3. David was a learned prince, an in-
diter of heavenly songs and sonnets. And
God hath given vnto vs a wife and bodie-
all king, whose princely writings do give
him the preheminance before all his pre-
decessors: as of old Salomon, a king and
yet an Ecclesiastes, a learned writer such an
one

A iudicial and
learned prince.

A iudicial and
learned prince.

The Preface

Epist. 25. ad
Cyprian.

Free access to
Gods house.
and to have ad-
mission

A small confe-
rence.

to give life and
to comfort and

to encourage
The example of
the Prince.

has been a
strong barrier

Religion failed.

one, as Gratian the Emperour said: of
whom Ambrose saith, *Scriptisti tu potius
epistolam manu, ut ipsi apices faciem tuam pie-
tatemque leguerentur*: You have written (not
an epistle whole) but whole bookes with your
hand, that the very points and letters doe
utter your faith and pietie. I have before
said. In Davids time there was free ac-
cess to Gods house, & *rejoyced when they
said, let us goe up & set.* And now the
doore of Protestants Churches shall be
as wide set open as euer, and to some good
help. Then the faithfull one exhorted an
other saying, *Let vs get up to the house of
the Lord.* And now may Christians goe
hand in hand, conferring freely and edi-
fying one another, without lett or stay.
As David in bringing home the Arke,
went before himselfe, and was an example
of godly zeale to his people. So it is our
Davids godly precept to his princely
sonne, *Teach your people by your example.* p.
24. And such is the practise in his owne
royall person, giving light by his Christi-
an life to all his subiects. *using that booke*
p. 7. Before Davids time religion was
unfettered, the Arke was flitting from place
to place, but he brought it to Hierusalem,
where it staid; and therefore he saith, *Our
feete*

to the Reader.

*And shall stand in thy gates, O Ierusalem: and
nowe whereas many feared an alteration
of religion at the next change, we verely
hope, that the Gospell hath set sure foot-
ing in the Church of England, which
both by his Maiestie while he liueth,
(whose happie raigne God in his mercie
many yeares prolong) and by his roiall
posteritie walking in his stappes, we trust
shall be continued to the end of the world:
wherein his highnesse also hath deliuered
his sound iudgement, and constant resolu-
tion: That in the last estate (when the church
is deliuered from the thraldome of Anti-
christ) without any more generall mutations,
the world shall remaine to the consummation
and end of the same.*

8. Under David the citie flourished,
being enlarged with goodly and beauti-
full buildings; *Jerusalem was a citie well
compact and built together.* And now also
we hope by Gods mercie, that men shall
plant vineyards and eat the fruit thereof,
build houses, and dwell in them.

9. David was brought vp to Ierusalem, with the ioynt consent of all Israel, who said, *we are thy bones and thy flesh*, 2. Sam. 5. 1. And it is admirable to consider the generall resolution of all English people,

உ. பித்தாபதி
மேயுத் 09

Medical upon
the 30. of the Re-
vular.
p. 1. 2. 3.

Enrichment of the weathered material

The general object
sent and desire of
all.

The Preface

ple, and the coniunction of their hearts & affections, both of high and lowe, in receiving their Soueraigne.

10. Then, the tribes of Israel were not onely vnited in one kingdome; but were reconciled among themselves vnited also in one religion: *thence the tribes went up,* &c. So not onely externall warres are like for ever to cease betweene these two nations, but one vniforme religion shall hereafter containe them in perfect loue and vniuersitie: neither the Church of Scotland shall be iealous of the English Church, as inclining in some things to poperie; nor the English suspect the other, as affecting a popular paritie: but as louing sisters & fellow tribes shall hold one worshippe of God, and go vp to Ierusalem together.

Vniformitie in religion.

Religion sincere without mixture.

Mediat. vpon the thes. of Chas. in the applica.

11. David expelled the Iebusites, not admitting contrarie religion in Hierusalem: And it is no doubt, but that God will so direct our Dauids heart, that religion shall be sincerely professed among vs, without any mixture or toleration: as his Maiestie most godly professeth thus; *Is there not now a sincere profession of the truth among vs in this Isle, oppugned by the nations about, haters of the holy word? and doe we not also in Israel professe one onely God ruled by his*

his

his pure word on the other part, as they
not as Philistines, authors of fictions of gods,
and ruled by the foolish traditions of men.
And again in another place, We must strive
to fall from the truth revealed and professed
by us, that we may be free from the like pun-
ishment, &c. iud. odimus omni situatione

Medietas
30. of the reuelat.
part. 1.

1. 2. David reformed many things that
were amisse in Israel, he appointed the Le-
uites their houses and services, that were
farre out of order. Our zealous David
hath given vs great hope of the like, who
in his princely wastife, Queen Elizabeth
then living, thus writeth: I doubt nothing,
you in her name I shall promise, by the by
past experience of her happy government, that
no good subject shall be more carefull to dis-
forme her of any corruptions stollen into her
state, then shee shall be zealous, for the dis-
charge of her conscience and honour, to see
the same purged and restored to the ancient
integritie: and further during her time, he
comes me to of any to woulde it, &c.
That which his Maestie promised in be-
halfe of our late Soueraigne, God shall
direct his wisdom to performe by him-
selfe the dealing wherein before, as it plea-
sed his princely modestie to call moulding,
so nowe the whole managing thereof of
right

Reformation of
things amisse.
Preface to the
Reader.
Barthol.

1571

1571

1571

The Preface

right appertaineth unto him. In Davids time there was both publicly and privately a free entercourse of religion, the praises of God were in every mans mouth. *The tribes went up to praise the name of the Lord.* Their service was not mute and dumbe, but the temple did ring and sound againe of Gods praises. And thanks be to God, that the Church of England is not forced to hang their instruments of praise vpon the wil- lowes with the Israelites in Babylon, and to intermit the comfortable exercise of thanksgiving, as it hath happened in some changes, but that we haue a great cause, & as much libertie as euer, to sound out Gods praises: that we may say with the prophet, *this was our mouth filled with laughter, and our tongue with joy.*

14. Then were the thrones set for iudgment: and it is Gods mercie, that hath not giuen vs over to the cruell desire of our enemies, that the course of iustice is not interrupted, but the lawe and seates of iudgment open for euery man; whose heart do not his Maiesties princely speeches re- uide, thus writing to his noble Senate, *Preasse to drawe all your lawes and protestes to be as short, and as plain as you can. &c.*

Praises of God

anthonys edition

to ascribe

all praise

and of thankes

Psalm. v. 2.

*Sources of iustice,
as benefic*

psalm.

weario

wearie not to heare the complaints of the oppressed, *aut rex sis.*

15. *Euen the thrones of Dauid :* God gaue Israel no stranger to raigne ouer them, but one of their owne kinred : And the Lord hath raised vnto vs a Soueraigne descended of Dauids stocke, of the royall blood of the kings of this land; a prince of the same language, of the Island, of the English royall blood; yea of the same religion: who, as he is no forrainer, so giueth counsell to his princely heire, *To haue ordinarie counsels and iustice seates in every kingdom, of their owne countenmen.*

A prince no stranger, 15. Benel.

pag. 55.

16. David would haue every one pray for the peace of *Ierusalem*, and not to disturb it : So, whereas the peace of our Church hath beene hindred by the opposition of strange and newe doctrines, our hope is, that our David will restore the peace of the Church, and bring vs to one vniforme doctrine; whose princely aduice is, *That if any doe urge to imbrace their owne fantasies in the place of Gods word, &c. acknowledge them for vaine men, &c. & grauely and with authoritie redact them into order againe.*

Consent in doctrine.

Pag. 101.

17. *Peace be within thy walls:* The people vnder David were freed from the

The Preface

Externall peace. feare of the enimie: they needed not to set
 watchmen vpon their towers, and garri-
 sons vpon their walls. So we trust to haue
 peace abroad with other nations: who if
 they will be wonne with kindnesse: we
 haue a prince that will vse all other princes
p. 56. Bar. 12. as brethren, honestly and kindly, and will strine
 with enery one of them in curtesie and thank-
 fulnesse. But if they be readie to offend our
 nation, we haue a courageous defender,
p. 55. Bar. 12. that will reuenge and free his subiects from al
 forraine iniuries done vnto them.

*18. benefir, do-
 mesticall peace
 and plentie.*
 18. In Dauids time, plentie and peace
 was within their pallaces and houses: and
 now we trust, that euen our children shall
 haue cause to blesse this day, wherby they
 may obtaine godly education, not distra-
 cted from their parents by iniquitie of the
 times, which was feared, and might haue
 justly befallen vs: that we may say as it is in
 the Psalme: *Our sonnes shall grow vp as plants,
 and our daughters as the polished corners of
 the temple, Psal. 144. 12.*

A louing prince. 19. David wisheth all good to Israel
 because they were his brethren and neigh-
 bours: God hath sent vs a louing prince:
p. 25. Bar. 12. Who as our naturall father and kinde master,
 thinketh his greatest contentment standeth in
 his subiects prosperitie, and his greatest suretie

to the Reader.

in hauiing their hearts.

20. Dauid cheisfly because of Gods house procureth the peace of Hierusalem:

Such is the zeale and affection of our Dauid to Gods house: who holdeth *that the cheise vertue which should be in a Christian*

Loue of Gods Church.
Meditat. in 15.
1. Chro. par. 2.

prince, namely seruencie and constant zeale to promoothe the glorie of God that hath honoured him.

And concerning the Ministers of the Church, his Maiestie saith, *Loue no mā*

P. 47.
P. 20.

more then a good pastor, reuerence and obey them as the heralds of the most high God.

These singular mercies extented to the Church of England, I haue dispersedly handled in this treatise, that the considera-

tion thereof may prouoke vs to thankfulnessse. And in trueth not only these, but

many other blessings, with a full horne the Lord at this present some in possession,

some in expectation, some in acte, some in hope hath powred vpon vs, so that the

Church may say with Dauid: *O Lord my*

Psal. 40. 5.

God thou hast made thy wonderfull workes so many, that none can count in order thy

thoughts towards vs: I would declare and speake of them, but they are moe, then I am able to expresse.

Our princely Ecclesiastes declareth,

Eccl. 1. 1. p. 83.

that a king should be custos viri / q. tabule:

The Preface

Psalm 119.

*Medita in Chro.
applicat.*

*The prince kee-
per of both ta-
bles.*

1. Cor. 6. 20.

the Gardian of both the tables of the lawe
full well hath his Maiestie testified the
same in euery particular, in his Christian
and iudiciall treatises. For the 1. lawe, he
professeth himselfe an enemy to all athe-
isme. p. 25. for the 2. he condemneth the
adorers of legions of Gods, and such as
are ruled by the foolish traditions of men:
for the 3. he saith, *beware to offend your con-
science with swearing, or lying.* p. 17. For the
4. *alwaies let the Sabbath be kept holy, and
no unlawfull pastime used.* p. 53. For the 5.
*Honour your parents for the lengthening of
your owne daies, as God in his lawe promiseth.*
p. 96. For the 6. *There are some horrible
crimes* (saith his Maiestie to his princely
heire) *that ye are bound in conscience ne-
uer to forgieue: Such as witchcraft, wilfull
murder.* p. 31. For the 7. God comman-
ding by the mouth of Paul to abstaine
from fornication, *declareth that fornicato-
urs shall not inherit the kingdome of
God.* p. 74. For the 8. His Maiestie hath
shewed his worthie resolution for the re-
formation of robberies, and oppressions
of the Borderours. p. 36. For the 9. Our
royall Ecclesiastes saith: *Beware to of-
fend your conscience with use of swearing,
or lying, &c. Lying commeth much of a
wile*

to the Reader.

vile use which banisheth shame. pag. 17.
18. For the 10. His princely counsell
is, *Abstaine from haunting before your
marriage, the idle companie of dames,
which are nothing else, but irritamenta li-
bidinis.* p. 127.

Thus our Iosua well remembreth the
wordes of the Lord vnto that valiant
captaine: let not this booke of the lawe
depart out of thy mouth, but meditate
therein day and night, that thou maiest
obserue and doe according to all, that is
written therein: of whome I trust, we may
truely say, as Ambrose of Theodosius, *Li-
cet in alio laudabilis, tamen apex tuorum ope-
rum pietas semper fuit: though in other things
you are praise-worthie, yet the cheifest of all
your workes is humilitie.*

Ambrose epist. 28

Further our noble teacher prescribeth
euery man his dutie: from this lampe
therè is no calling but may fetch light,
and deriue water from this fountaine. E-
uen here may the nobilitie learne, not to
thrall by oppression the meauer sort, that
doe dwell by them, nor to maintaine their
servants and dependants in wrong. p. 45.
Merchants are taught not to buy the worst
wares, and sell them at the dearest prices.
p. 50. Iudges are admonished to take heed

Euery mans duty
prescribed in the
kings booke.

Psalm. 101.

The Preface

of briberie, aduocates to decline the long
*somnesse of suites for the enriching of them-
 selves, with the spoile of the whole countrey.*
 p. 90. Church gouernours to preferue do-
ctrine and discipline in puritie, according to
Gods word, p. 43. Yea minisslers & preach-
 ers may receiue instruction for their cal-
 ling, how to handle the word. 1. not to va-
 rie from their text. 2. not to meddle with
 matters of state. p. 89. 3. that their *speech be*
not fained with artifice, &c. but to eschewe
 all affected formes. p. 115. 4. *We are*
taught to vse onely Scripture, (saith our Ec-
 clestiasticall Salomon) *for interpretation of*
Scripture, if we would be sure, & neuer swarue
from the analogie of faith in expounding.
 May we not now truely without flatterie
 pronounce that saying, which the kingly
 preacher vttered of himselfe? *The more*
wise the preacher was, the more he taught the
people knowledge, and caused them to heare.
 And in this sense we find that saying true,
 τὰς βασιλεὺς Αἰχὰι & ἱερατικὴν ἔχει τὰς ἐν. Eue-
 ry good prince is of a priestly order, in-
 structing his subiects both by wholesome
 lawes and precepts, and a vertuous exam-
 ple.

Neither haue we onely from our chri-
 stian Salomon the light of direction, but
 the

Mediet. in 10.
 Reuelat. 3. par.
 act. 7.

Eccles. 11. 9.

to the Reader.

the sweete influence also of comfort and consolation: that there is no sort or degree, that is not interessed in this common benefit. The nobilitie shall be duly respected: *eschew the other extremitie in lightly- ing & tottering your nobilitie. p. 47. schooles and schollers maintained. p. 43. Ministers re- nered and sufficiently provided for. p. 44. souldiours and martiall men liberally rewar- ded. p. 59. faithfull and diligent servants re- compenced. p. 71. the worthiest still prefer- red: let the measure of your loue to every one be according to the measure of his vertue. p. 152. all subiects relieved, and their oppressi- ons helped: be diligent to trie, and carefull to beate downe the hornes of proud oppressours: embrace the quarrell of the poore and distres- sed, as your owne particular. &c. p. 34. What degree then or calling is there in the land, which hath not great cause to reioyce in the aduancement of so worthie a prince? I speake not this (God is my record) to please by glozing speach, for I should so rather displease; his Maiesties mind herein is well knowne: loue them best, that are plainest with you. p. 71. but I trust I may speake the truth without flatterie, and all the world, I thinke will witnesse with me, that I haue not fabled. It is fit that Gods graces*

The comfort & contentment of all sorts in his Maiesties godly resolution.

The Preface

graces vpon his Maiestie, and mercies therein toward vs should be proclaimed and published, that his highnesse may thereby be stirred vp to proceed and goe forward, and the people prouoked to be thankfull. As herein no nation hath greater cause to ioy then England, to whome God hath given a prince respectiue to all sorts and degrees in their places, and according to their necessities: who herein may be compared with Eliakim, *to a sure naile, whereupon all vessels both small and great doe hang, euen from the cuppes to the instruments of musicks*, I say. 22. 13. 24. And as Ambrose applieth that saying in the Canticles: *Species eius sunt cedrus Libani, quorum ramum nubib., radicem in terris inserit, in altis habitat, humilia respicit: His conueniēcia* is like the Cedar of Lebanon, which stretcheth the branches to heauen, and the roote to the earth: so being in high estate he respecteth the lowly. I trust of such a prince England may more truly pronounce, then Rome of Scipio, *duxit te rex Populi & vniuersum* *Extulit & iocundus*: that Rome could not fall as long as Scipio stood. But we assure our selues that this Church and commonwealth through Gods gracious fauour shall not miscarrie, as long as his Maiestie lineth.

But

Libani de Virgini.

to the Reader.

But because per seuerance is Gods gift,
and there is no mortall nature, but is sub-
iect to chaunge, it is our part to pray vnto
God, to giue strength and grace to our
Christian prince, to hold out in this godly
course, and that his Maiestie be not snared
or intangled with this great honour,
wealth, and prosperitie, to the which the
Lord hath aduanced him, but may take
heed by the example of the fall of David,
the backsliding of Salomon, the declining
of Asa, that he forget not the lord his god,
that hath exalted him: which by Gods
grace we doubt not, as his highnesse hath
herein *a firme trust* (thus professing of him-
selfe) *that it shall please God, who with my be-
ing and crowne gaue me this minde, to main-
taine and augment the same in me and my po-
steritie.* And God giue vs the people of
England the like grace, that we may con-
tinue obedient to God, loyall and dutifull
to our prince, that he may haue comfort
of vs, and we ioy of him, that he may ma-
ny yeares raigne ouer vs in godlinesse and
peace, and his posteritie after him: that
God may abundantly blesse both prince
and people in this life, and afterward grant
vs both a ioyfull entrance into his ever-

*Preface. ad
Brevi.*

The Preface, &c.

**Bring kingdome through Iesus Christ, to
whome be praise for ever. Amen.**



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Certaine fruitfull medi-

tation vpon the 122. Psalm, by the example
of the people of God reioycing vnder the
raigne of King David for Gods manifold be-
nefits, moouing the Church and nation of
England to the like thankesfulnes to God
for his vnspcakable mercies
shewed abundantly to-
ward vs.

Psal. 122.

A song of degrees of Dauid.

1. I reioyced, when they said to me, Let vs
goe vp to the house of the Lord:
2. Our foote shall stand in thy gates, O Ieru-
salem.
3. Ierusalem is builded as a citie, that is
compact together in it selfe.
4. Whether the tribes goe vp, the tribes of
the Lord, to the testimonie of Israel, to
praise the name of the Lord.
5. For there are thrones for iudgement, the
thrones of the house of Dauid.
6. Pray for the peace of Ierusalem, let them

A 1

prosper

prosper that loue thee :

7. Peace be within thy walles , and prosperitie within thy palaces.
8. For my brethren and companions sake I will wish thee now prosperitie :
9. Because of the house of the Lord our God, I will procure thy wealth.



His Psalm, wherein the kingly Prophet Dauid expresseth his great ioy for Gods singular mercies to his Church, consisteth of two parts : the first containeth a congratulation with the Church of God, and a ioyfull declaration of his gladsome heart, v. 1. with the causes thereof first generally propounded, v. 2. then particularly prooued : which are , 1. the great vnitie and concord of the citie, the Iebusites beeing now expulsed. v. 3. as we read in the storie 2. Sam. 5. 6. 2. The restoration of Gods worship, the arke beeing now brought to Ierusalem, v. 4. see the whole narration thereof 2. Sam. 6. 3. The administration of iustice established, v. 5. which had beene much hindred by the diuision betweene the house of Dauid and Saul. 2. Sam. 4. 1.

The

The second part of the Psalme is an exhortation to all Gods people, to pray for the continuance of these benefits, vers. 6. which is inforced, by setting downe the forme of their godly praiers and desires, v. 7. and propounding his owne example in the performance of that dutie in his owne person, and the reasons moouing him thereto; the law of his countrie, v. 8. his affection to Gods Church. v. 9.

A song of degrees of David.

Before I enter to treat of this Psalme, three things are out of this inscription of the psalme to be considered: 1. the occasion of making and enditing this psalme: 2. the author thereof, which is David: 3. the title it selfe, why it is called a psalme of degrees.

The 1. meditation.

First, the occasion, as is partly touched before, was threefold: 1. the vniting of the citie of Ierusalem before infested with the idolatrous Iebusites. 2. The restoring of religion maimed before by the absence of the Arke, which was twentie yeares in the house of Abinadab. 1. Sam. 7. 2. 3. The reconciling of the kingdome before diuided betweene the house of David & Saul:

for these so great blessings the Prophet reioyceth before the Lord, and exhorteth the whole church of God to reioyce with him. We learne hereby, that like blessings, require like thanks, & that we also should for all Gods mercies to his Church remember to be thankfull.

1. Thus elsewhere the prophet Dauid saith: *My soule praise thou the Lord, and forget not any of his benefits*, Psal. 103. 2. Yea this is an euident marke of Gods Church to shew themselues thankfull: *The voice of ioy and health is in the tabernacles of the righteous*, Psal. 118. 15.

2 This hath bene the practise of the Church of God from time to time: Thus Moses and the children of Israel, as soone as they came soorth of the red sea, sung a song of thanksgiuing vnto God, Exod. 15.

1. Dauid daunced and sprang for ioy, for the bringing home of the Arke. 2. Sam. 6. 14. Iehosaphat and his people praised God for the victorie over the Moabites and Ammonites, in the valley of Bera-chah, which was so called, because there they blessed God. 2. Chro. 20. 27.

3 Our thanksgiuing vnto God is as incense, Psal. 141. 2. that as they vsed to lay oyle, and incense vpon their sacrifices. Le-
vit.

Thanksgiuing
the incense of
Christians.

vit. 1. 15. the one maketh a cheerefull countenance, the other is gratefull to the smell: so should all our actions be perfumed with thanksgiuing vnto God. This dutie of praise is compared by the people, to a young bullocke, that hath hornes and hooves, Psal. 66. 31. He then that remembreth not to giue thanks vnto God, is as though he offered an olde and leane bullocke, beeing faint and slouthfull to praise God: without hornes and hooves: such an one shall neither haue strength to withstand and push the spirituall aduersarie, neither is shodde with hooves and prepared to beare all things patiently.

4 If the superstitious heathen doe encourage themselves to praise the gods of gold and of siluer, Dan. 5. 4. to whome no praise is due, much more are we bound to render praise to God, to whome it of duty belongeth: it is all the recompence which we pay vnto the Lord. *Quid repēdam Iohanni* What shall I pay vnto the Lord, for all his benefits towards me, I will take the cuppe of sauing health, and call vpon the name of the Lord, Psal. 116. 12. Giuing of thanks then vnto God for his benefits, is as our Landlords rent; vnworthie are we to hold our farmes, if we refuse to pay so easie a rent.

charger our great Landlord, of whome kings and princes hold their kingdomes, raiseh not his rent, but onely expecteth the old seruice of thanksgiuing, which is the freest rent that can be.

5 So then, as here the Prophet David made this song or hymne for his people, to shewe their thankfulnessse to God, for those great blessings: we ought also, vpon the like occasion now offered to. expresse our ioy before the Lord: David vnitd the kingdome before deuided; and now God hath raised vp vnto vs a prince, in whome both the regimentes of England and Scotland are conioyned: great was the rent which in time past was between these two nations (though for these 40. yeares, the gospel, the onely bond of peace, hath maintained loue and amitie amongst vs) yet pitifull is the remembrance of former calamities: how continually these nations did one offend another, with bloudie and grieuous battells: Sometime the English preuailed, as in the 21. yeare of Edward the first, there were 40. thousand of the Scots slaine in one battell: Sometime the Scottes had the vpper hand, as in the 7. yeare of Edward the second, in a battell fought at Retraueling in Scotland, there

were

The yning of
these two king-
domes.
1. Benefic.

Lapque:

were put to the sword, and taken, 10 thousand, or after the Scottish historie, 50. thousand English. I will not make mention of Flodden and Musselborough fields, & other fierce battels between these nations. By this ye may consider, what a great blessing is like to ensue vpon this ioyfull coniunction of these kingdomes.

David againe brought home the arke, that a long time had sojourned abroad: & this is our greatest comfort, that contrarie ^{a Benefit.} to the desire and expectation of the Papists, God hath sent vs a Princely shepherd, that shall still lead his people to the greene pastures, and refresh them stil with the waters of the word of life. ^{Continuance of religion.}

David also expelled the Iebusites out of Ierusalem: and there are yet some Cananites in the land; Iesuites they are called, but more truely Idasites, and other of Baals priests, with whome I trust such order shall be taken, that they be no more as thornes in our eies, and prickes in our sides. Thus you see how iust cause we haue to celebrate a song of thanksgiuing, with the Prophet David for Gods great mercies: which shall be a meanes, when the Lord seeth our thankfull acceptance of these good beginnings, that the proceedings

things shall be answerable: for God by our thanksgiving is not profited, but we are altogether thereby benefited: as it is said in Job, *If thou be righteous, what givest thou unto him? thy righteousness may profit the sonne of man.* Augustine teacheth this point well: *Non laudibus nostris ille crescit, sed nos, deus, nec melior fit si laudaueris, nec deterior si vituperaueris, &c.* God increaseth not by our praise, but we: he is not the better for our praise, nor worse for our dispraise: but we are the better if we praise him, and worse if we praise him not.

Psalm

The 2. meditation.

A song of David:] That Church and common-wealth is happie to whome god giueth a Prince, such as David was, whose heart is set aright to seeke God. In that David was occupied in godly meditations, and did exercise himselfe to endite holy songs and sonnets, to the praise of God and comfort of his church; Princes are taught to be deuoted to the worship of God, and subiects doe learne to pray to God to send them Kings and gouernours such as David was, after Gods owne heart.

I. Thus

1. Thus the prophet Esay, speaking of the last times, saith, that kings shall be nourcing fathers, and Queenes nourcing mothers of his Church, Isay, 49. 23.

2. Such was Salomon, that praied himselfe in the audience of the people, with his hands stretched out vnto God at the dedication of the temple, 1. King, 8. The same wise and vertuous Prince did write those heauenly bookes of the Prouerbes, Ecclesiastes, the Canticles; & giueth himselfe the name of a preacher, Eccles. 1. 1. Such an one was Iosias, that himselfe read in the eares of the people the bookes of gods couenant. 2. King, 23. 2.

3. For praiers should be as the *he goates before the flocks*. Ierem. 5. 8. to goe before the rest by their good example; whose godly lawes and wholesome precepts are as the *raine that commeth vpon the mowen grasse*, Psal. 72. 6. So they make religion and vertue to increase and flourish.

4. Hereunto Princes should be moued, considering whose place and office they beare in earth: that *as they are called Gods*, Psal. 82. 1. so they should seeke to set forth gods glorie: for they are called gods, as our Sauour expoundeth it, *because to them the word of God is giuen*: Iohn 10. 35.

The

Ἡμεῖς οὐκ ἐσμὲν
ἀλλ' ὁ Θεὸς, ὁ ὢν ἡ
ἀπείρητος βίβλος.

The cheife charge and care of preserving the worde of God is committed to them. Philip an heathen king could say, that a Prince must remember, *that he had obtained a diuine power, that he should command diuine things.*

Beside great is the reward of godly and vertuous Princes, who by their good example drawe others vnto God: *They that turne many to righteousness, shall shine as the starres for euer and euer, Dan. 12. 3.*

Benefit, when
God sendeth a
learned and ver-
tuous prince.

5. Wherefore, as this consideration should stirre vs vp to giue great thanks vnto God, that hath in his mercie sent vs a Prince, not onely wise and learned, but sound in religion, and deuout in affection, as appeareth by his Maiesties books, such as we found not the like written by any king of this nation before. So let vs not be slacke to commend his Maiestie in our continuall praiers vnto God, that the lord would direct him by his spirit, and guide him in his feare, and strengthen him to holde out to the end, that godly course which he is entred into.

And further the people of God are taught, that where the Lord hath vouchsafed so great a blessing, then the which in this world there can be no greater, to send
his

his Church a Nursing father, and the Commonwealth a prudent and vertuous gouernour, they should endeauour for their parts, in pietie to God, and obedience to their prince, and in all Christian duties to be answerable. It is a monstrous thing, that there should be a good prince, and a bad people, a sound head, and a diseased bodie. The subiect should not by his vntowardnes grieue the heart of a good prince; but shew himselfe so conformable to all acts of pietie, that the vertuous gouernour may reioyce in the obedience and deuotion of his people; that in the ende he may yeeld vp himselfe and his people with comfort vnto God, and say with the prophet, *Behold here am I, and the children which thou hast giuen me*, Isa. 8. 18. For as Ambrose saith of good children, so it is true of good subiects: *Stipendia militie sua sunt, ueruet in dei laudem terra quia colitur, mundus, quia agnoscitur, ecclesia, quia deuota plebis numerus augetur*. They are as the hire or reward of the princes warsfare: let the earth sprout forth to Gods praise, because it is tilled, the world, because it is inhabited, the Church because it is with deuout children filled and replenished.

The

The 3. meditation.

Thus seeme the
Septuagint to
thinke, translating
analek *analek*
degrees, or as-
cending places.

Why they are
called psalmes of
degrees.

Of degrees] There are thus intituled 15. psalmes, that are here set together: which are next this so called, as though the Levites were appointed to sing them vpon the degrees and staires of the temple, for as yet in Dauids time, the temple was not built, nor the plot thereof drawne, or the forme and patterne set forth: neither is it to be referred to the rising of the tune, where-with those psalmes were sung in the temple: for other psalmes beside these were tuned sometime with the falling, sometime with the rising of the voice: some in an high tune were sounded forth, which was called Atamoth, 1. Chron. 15. 20. some in the eight or base tune, as psal. 6. and 12. which was called Sheminith, 1. Chron. 15. 21. This title then, if it depended of the tune, could not be proper to these psalms. Wherefore psalmes of degrees signifie nothing els, but excellent songs, of an higher degree, and more principall vse: for so the word *magnalah* is sometime taken; as, 1. Chron. 17. 17. Dauid saith, *Thou hast regarded me according to the estate of a man of high degree, O Lord.*

From hence then it may be gathered,
that

that although the word of God in it selfe is of the same excellencie, as proceeding from one and the same author, yet in respect of our vse, and mens severall necessities, some part of the Scripture may be saide to be more excellent, then an other.

1. For whereas the scripture is profitable to fowre speciall vses, to teach, to improve, to correct, and instruct in righteousness, as the Apostle sheweth, 2. Tim. 3. 16. which fowre properties are answerable to those fowre set downe by the prophet David; *to give light to the eyes, wisdom to the simple, to convert the soule, and reioyce the heart*, psal. 119. 7, 8. The light is to know the truth, wisdom to discover and improve error; conversion, to turne the heart and correct vice; the reioicing is to take delight and to be instructed and goe forward in well doing. Now every man hath not neede alike of all these: some man had more neede of knowledge to be instructed, other of conscience to be converted: one hath greater cause to be reformed of error, & other to be reclaimed from vice. Therefore in respect of mens diuerse and particular occasions, the scriptures are diuersly to be applied, and accordingly to be singled out.

The scriptures whereunto profitable.

How one scripture is said to be more excellent then another.

2. It was not then by chance, that our Sauour Christ opening the booke in the synagogue at Nazareth vpon the sabboth day, did light vpon that place of the prophet Isai, Luk. 4. 8. or that Eunuch was directed to read vpon that prophecie, Act. 8. But this prophet, as most directly foreshewing Christ, was sorted out, as fittest to instruct them, that yet did not belecue on Christ. The same reason mooued Ambrose to commend vnto Augustine, as yet but a newe conuert, the reading of this prophet.

August. epist. 3. ad
Vulsiu.

3. For like as though all meates be wholsom in their kind, yet are they not fit for euery stomacke; but a man of discretion will haue a care of his diet: & sitting at a great mans table (where is varietie of dishes) will consider diligently what is set before him, Prou. 23. 1. The like iudgement should euery one bring to the reading of Scripture: as in an Apothecaries shop, though euery drug haue his vse, yet are they not to be ministred for euery disease: so the word of God must be applied according to the diuers maladies of the soule.

4. The reason why the Lord hath thus tempered the Scriptures, the Apostle sheweth:

sheweth: That the man of God may be absolute, being made perfect to every good worke, 2. Timoth. 3. 17. That from the rich treasure of Gods word we may draw for every occasion: as the wise Scribe taught vnto Gods kingdome, is as a wise housholder, that hath in his store-house both newe & old, Math. 13. 52. both old experience of Gods mercies to comfort him; I remembered thy iudgements of olde and received comfort, Psal. 119. 52. and newe examples of Gods iustice to humble him, as the Prophet againe saith: *Feare is come vpon me for the wicked that forsake thy law*, Psal. 119. 53. In the scriptures, there is milke for babes, and strong meate for the riper age: there is instruction for the simple, & meditation for the deeper wit. Augustine saith well, *Pascimur apertis, exercemur obscuris, ibi famas, hic fastidium tollitur*: We are nourished with the easier, and exercised by the harder places of scripture: there are we kept from famishing, here from loathing.

5. Let every man then learne, when he readeth or heareth the worde, to sort out that, which is most for his vse: to lay vp places of comfort against the day of affliction: if he feele his heart to be dull, to quicken it with the sense of Gods iudgements.

ments. Thus the Prophet David teacheth vs to single out scripture, where he giueth this note (*Silab*) in diuerse places of the psalmes: as thrice in the 3. psalme, v. 2. 4. 8. which is a marke of attention, whereby he would haue those sentences so marked, especially regarded. And in the same sense are these called excellent psalmes, because of their excellent matter, and necessarie vse.

The particular
application of
Scripture.

Whole men neglect this course, not knowing their owne necessities, neither set apart the spirituall food of the word; but take it as in a whole lump: they misse of the right vse of scripture, and defraud their owne soules. Ye shall haue some, that had neede to be humbled, and as yet know not themselues, dwelling and delighting in their sinnes, and yet forsooth, these men cannot endure the law, every thing hath an harsh sound in their eare, that relisheth not of the sweete comforts of the gospel. Like as it is not good to eate too much honie, Prou. 25. 16: so neither is it fit for such alwaies to tast of the sweetnes of Gods promises. And as Augustine saith well of Iudas, *missum sancti spiritus potare non potuit, quo accepto continuo crepuit: he could not drinke the sweete liquor of the spirit,*

De Ecclesiast.
dogmatiz. c. 36.

ru,

rit, but after he had receined it, he burst: So impenitent persons, and such as are hardened in their sinnes, when they heare of nothing but *peace, peace*, are thereby made more incurable: and their wounds are not purged, but putrified. It is fit therefore for euery man, as his disease is, so to apply the medecine.

The 4. meditation.

v. 1. *I reioyced, when they said vnto me, Let vs goe vp into the house of the Lord.*]

This princely prophet reioyceth in the publike and peaceable exercise of religion, that the people of God had now free recourse vnto the house of God. And indeede, this is a benefit wherein all Christian people are much to ioy, that they are not exiled from Gods house, but may chearefully and quietly thither assemble.

The ioy of christian assemblies,

1. So saith the prophet Dawid, *Blessed are they, that dwell in thy house, they will ever praise thee*, Psal. 84. 4. Therefore our Saviour noteth this, as a fearefull signe of future miseries, when they shall see the abomination of desolation standing in the holy place: then let them that be in Iudea flie vnto the mountaines, Math. 24. 15. When the holy

place of Gods worship beginneth to be desolate and forsaken, what comfort can elsewhere be expected?

2. Therefore David desireth this as first and principall aboue all other, that he might dwell in Gods tabernacle all the daies of his life, Psal. 27. 4. And he professeth, that he had rather be one day in Gods courts, then a thousand els where, Psal. 84. 10. And he powreth out his heart for griefe, when he remembered how he had gone vp with the people to Gods house, as a multitude keeping a feast, Psal. 42. 4. but now was tossed from place to place, and banished from that place of ioy and comfort.

3. The people of God flocking together to Gods house, are resembled to doves, that flie in at their windowes, Isa. 60. 8. & as birds, that flicker to their nests, Psal. 84. 3. So euen as the sparrowes and swallowes beeing chased, doe resort vnto their nests, so the house of God is a place of rest to a troubled soule. And as in the poole of Bethesda, the lame and diseased, when the waters were stirred by the angel, found remedie for their disease: so in Gods house the waters of life doe issue forth to the health of all, that thirst after them.

4. Great

4. Great cause then haue the people of God to frequent the Lords Sanctuarie: because the Lord sitteth betweene the Cherubins, Psal. 99. 1. Gods way is in the Sanctuarie, Psal. 77. 13. Gods power and beautie are in his Sanctuarie, Psal. 96. 6. who then would not desire to enioy Gods presence; to behold the beautie of his face; to see the Lord in his word; to tast him in the sacraments, to feele him by the operation of his spirit, to talke with him by praier?

5. Wherefore we all this day are much bound to giue thanks to God, that in his mercie still graunteth vs to haue free access to his temple. This gracious entrance of religion, we had iust cause in respect of our sinnes to feare, least it might haue beene stopped: but God hath giuen vnto his gospel in this land an open doore againe, which should haue beene for ever shut vp vnto vs, if the Popes curses, and Papists wishes, and Iebusites practises could haue preuailed. How good yet and louing is God to Israel? in many countries to this day Gods house is desolate, and his true worship abolished: they which feare God are driven to heare the word in corners, in woodes and solitarie places: O

4 Benefit, free
access to Gods
house,

therefore let vs reioyce in England, that we may safely goe vp to Gods house. Some, while they haue beene seruing God in his house, haue beene robbed and spoiled at home: some in the Church haue beene put to the sword, the house hath beene fired ouer their heads; their blood shed in the sanctuarie, as the Galileans blood was mingled with their sacrifice, Luk. 13. 1. Thus we read that 20. thousand Christians in Nicomedia were burnt, beeing all assembled in the Church to celebrate the natiuitie of Christ, vnder the cruel persecution of Dioclesian: Thus cruell Miniers, commanded his captaine Iohn de Gaxe, to put diuers of the Merindoliās to the sword, which were gathered together in the Church: Hierome also maketh mention in his time, how that at Ments in Germanie, the cittie beeing taken, diuers thousands were slaine in the Church. Thankes be to God wee neither seele, nor see any of these euils. Wherefore my brethren, let vs loue Gods house, and make much of this blessing, while we may: let no man contemne or neglect the holy assemblies; let not any worldly businesse drawe vs from the house of praier, let not vaine pleasure hinder vs. How many are there, that

Euseb. l. 3. c. 6.

Forp. 952. col. 2.

Hiero. ad Geron-
tiam.

that of purpose put off their journeys to the Lords day, thinking the time gained, that is spared from the exercises of religion? How many, that sit quaffing and tippling, trifling and toying, when they should present themselves before God? Let these things be nowe amended, and let vs begin to reioyce, that the Gospel hath yet a free passage among vs; and lay we vp in our store-house plentie of spirituall instruction against the euill day: The wise man sendeth vs to the Pismire, *Goe to the Ant thou sluggard, behold her waies and be wise,* Prou. 6. 4. which similitude Augustine doeth very fitly thus explicate: *Vide formicam Dei, surgit quotidie, currit ad Ecclesiam Dei, audit lectionem, recondit intus grana electa de horreo.* Behold Gods Ant, he riseth daily, goeth to Church, beareth the word, laieth vp the cheifest cornes, &c. The time of winter commeth, some euill or crosse befalleth him, *modo intus formica comedit labores aestatis,* now he doth within to himselfe enjoy the gatherings of summer. Let vs in like sort learne wisdom of the Ant, nowe while we may, to lay vp store of spirituall foode in the granaries of our hearts, that we may be provided against the time of dearth & famine come.

The 5. meditation.

Let us goe, or, we will goe into the house of the Lord.] The people did encourage one another to goe vp to Gods house: whereby we are taught, that it is euery mans part, to helpe forward his brother, and to stirre him vp vnto the exercise of godlinesse.

1. Thus Isay prophesied of the last times: *Many people shall say, come, and let vs goe vp to the mountaine of the Lord, Isay, 5. 3.* Saint Paul also moueth the brethren one to comfort another, *1. Thess. 4. 18. One to exhort and edifie another, v. Thess. 5. 11.* Neither yet, where Ieremie saith: *in these daies, they shall teach no more euery man his neighbour, and euery man his brother saying, know the Lord, Ierem. 31. 34.* is this prophet contrarie to Esay: but this saying must be vnderstood comparatiuely; that in regard of the aboundance of knowledge vnder Christ, there shall not be such neede of mutuall instruction, as was before vnder the lawe.

2. Thus Iacob encouraged his seruants and whole familie, *Glense your selues and change your garments, we will rise vp and goe to Bethel, and I will make an altar there vn-*

to God, Gen. 35. 2, 3. The shepheards vnto whome the angels declared the glad tidings of the birth of Christ, said one to another: *Let vs goe vnto Bethlem, and see this thing that is come to passe*; Luk. 2. 15. Thus Andrew brought Peter, and Philip Nathaniel vnto Christ, Ioh. 1. 41. 45.

3. Like as then, *two are better then one*, (as the Preacher saith) *if they fall one will lift vp the other*, &c. *If two sleepe together, they shall haue beate*, Eccles. 4. 10. 15. So by the fellowship of brethren, and their mutuall exhortations, zeale is increased, and spirituall strength augmented. And as in the bodie one member helpeth another, and doe communicate their offices; so should we, being one bodie in Christ, seeke and procure the good one of another.

4. See we not the wicked howe they one prouoke another to mischeife, and entise vnto euill? *Come, we will lay waite for blood, &c. cast in thy lot among vs, we will haue all one purse*, Prou. 1. 11, 14. They do claspe together as briers, Mich. 7. 4. Much more should Christians one stirre vp and prouoke another to goodnesse.

For this is the propertie of charitie, it seeketh not her owne things, 1. Cor. 13. 5.

it desireth to impart, what gift soeuer it hath, to the good of many: as Bernard well noteth, vpon the 134. Psalme: *It is like to the pretious ointment vpon the head, that runneth downe vpon the beard, euen vpon Aarons beard, which went downe vpon the border of his garments: Non remaneat in barba Aaron tota vntio salutaris; capiat sane prima, non sola, refundat & inferioribus membris, quod accepit ipsa desuper.* Let not the wholesome anointing stay in Aarons beard, let it receiue it first, but not alone, but shed forth to the members belowe, which it hath receiued from above.

5. By this doctrine then, the great negligence of people is reprooued, which suffer euery one to walke his owne way: no man exhorteth, admonisheth one another: but like as, if thou shouldst see thy brother readie to fall into a pit, which he was not ware of, and forbearst to tell him, thou art accessarie to his danger: so saith Augustine, *Præcipiat se quis in vitia sua, prædicat apud te malefacta sua, tu nosti mala esse & laudas, &c.* Thou seest a man to run headlong vnto sinne, he vaunteth of his wickednesse before thee, thou knowest he doeth euill, and yet dost not tell him: thou art guiltie of his perishing. The time was, while Poperie raigned,

Serm. 14. in
Cantic.

In Psal. 49.

ned, that Christians could not meete to conferre together; one to exhort and admonish another without danger of their liues: as James Brewster, for hearing one Sweeting to read māy good things out of a booke: and because the said Sweeting, when James had said, The sonne of the living God helpe vs, answered, Now almightie God so doe, were both condemned and burnt in Smithfield.

Ioannes de Cadurco, for bringing forth this sentence at a feast, Christ raigne in our hearts, and prosecuting it by Scriptures, was burned. ann. 1533. Fox p. 312. ann. 1511.

Thomas Saupaulinus, because he rebuked one for swearing, was suspected for a Lutherane, and burned at Paris. ann. 1551. Fox p. 304.

This was the miserable thrall of Christs Church in those blind sottish daies; but now blessed be God, these 45. yeares it hath beene lawfull for Christians to vse godly conference, and mutuall exhortation, and I trust this libertie shall continue still twice so many yeares, and I hope to the worlds ende. This benefit if it be not cheerefully vsed, it shall be the peoples fault, not want of Christian freedome and libertie therein. But it is no great marvell, that

The 5. benefit,
godly conference.

that the common people neglect this mu-
 tuall dutie, seeing they which haue charge
 ouer others, as fathers ouer children, ma-
 sters ouer seruants, do faile in this behalfe;
 the most part of these, leauing those whōe
 they are charged with to their owne ele-
 ction, and sway of their simple wit: Let
 these also knowe, that God will require
 their blood, which perish by their negli-
 gence, at their hands. Let them remember
 how seuerely Elie, otherwise a good man,
 was punished in himselfe and his posteri-
 tie, for his remissnesse toward his children,
 1. Sam. 3. And so I conclude this place,
 with that golden sentence of Augustine:
*Adduc eos ad domum dei tecum, qui sunt in
 domo tua tecum, mater ecclesia aliquos à te
 petit, aliquos repetit, petit eos, quos apud te in-
 venit, repetit eos, quos per te perdidit, acquirat
 solers quos non habuit, non plāgat, quos habu-
 it: Bring those vnto Gods house with thee,
 which thou hast in thine owne house with
 thee: the mother Church doeth craue some of
 thee, other shee doth challenge: shee craueth
 those which shee findeth with thee, shee chal-
 lengeth those which shee hath lost by thee: let
 her get what shee had not, not grieue for that
 shee had. Wherefore masters, fathers, and
 gouernours should gather seeke by their
 godly*

godly care to winne those vnto God, that belong vnto them, then pull them by their negligence from God, for whome they are accomptable.

The 6. meditation.

The house of Iehouab] This is a great honour, which the Lord vouchsafeth vnto such places, as are dedicated to his worship, that they are the Lords houses and dwelling places: that though heauen and earth cannot containe that infinite maiestie, yet he is present among the faithfull assembled together in his house.

1. Thus the Lord saith by his Prophet, *Heauen is my seate, earth is my footstool: where is that house that ye will build for me? To whom will I looke, to him that is poore and of a contrite heart, and trembleth at my words, Isa. 66. 1, 2.* So our Sauiour Christ promisceth, *Wherefoener two or three are gathered together in my name, there am I in the midst among them, Math. 18. 20.*

2. Iacob hereof had experience, when in his dreame he saw that comfortable vision of the ladder, and awaking called it Gods house, and the gate of heauen, Gen. 28. 17. Salomon by his holy praier at the dedi-

dedication of the temple, obtained that God would be there present, and heare the supplications of the people that should pray in that place. 2. King. 8. 30.

3. Like as then the curtaines of the Temple was pictured with Cherubs faeces, Exod. 36. 8. so are the Angels of God present as ministring spirits for the Elect sake, when the people of God are assembled in praier: and as the tabernacle of Moses was shadowed with a cloud, an euident signe of Gods presence, Num. 9. 12. so the Lord doeth ouershadowe by the worke of his spirit the hearts of the faithfull assembled in his house to heare his word.

4. God therefore is present in his house because of his promise: for there the Lord will be seene, as Abraham said; *In the mountaine will God be seene*, Gen. 22. 14. so will the Lord shew himselfe in his sanctuarie, promising there to heare the praiers of his people. And againe, where els should the Lord be thought to be present, then where he bestoweth his gifts: as it is saide in the parable of the prodigall child; *In my fathers house is bread enough*, Luk. 15. Therefore because the store of this spirituall bread, which is the word of God preach-

preached, is dealt in the Church assemblies, that there is surely our fathers house.

5. First, here all superstitious persons must be met withall, which tie Gods presence to the walls & stones of the church, as though it were in it selfe a more holy place: such were the Israelites, that thought the very presence of the Arke would deliuer them from the Philistims, when as God was not present, whome they had chased away with their sinnes, 1. Sam. 4. And they had nothing in their mouth, but *the Temple of the Lord, the Temple of the Lord*, Jerem. 7. 4. foolishly imagining, that what sinnes so euer they had committed, if they did but once come within the walls of the temple they were deliuered, Ier. 7. 10. Such is the superstition which the Papists haue of their hallowed Churches, ascribing great vertue to the place it selfe: whereas the Lord for his worship maketh no difference of places, but every where he is accepted, which worshipping in spirit and truth, Ioh. 4. 23, 24. Churches indeede are holy places, but not in respect of any inherent holines, but because of the holy vse, namely the holy praiers and exercises of holy assemblies: which point is very well touched by Bernard, *Habemus sancti-*

Holines not to be ascribed to the place it selfe

De dedicat. ec-
cles. serm. 1.

sanctitatem, sed propter corpora vestra, &c.
Your Churches are holy because of your bo-
dies, as your soules are holy because of the spi-
rit that dwelleth in you, your bodies holy be-
cause of your soules, so this house is holy be-
cause of your bodies.

House of prayer
not to be profa-
ned

Secondly, all profanation of Gods
house is forbidden, or turning of it to any
secular vses. Our Sauour would not suf-
fer them to carrie a vessell through the
Temple, nor to buie and sell, but ouer-
threw the tables of the money changers;
Math. 21. 15, 16. Hereof it is that diuerse
abuses of places consecrate to religious
vses, haue beene by diuers wholesome Ca-
nons restrained: that law-daies should not
be kept in Churches, *Council. Agastens. sub.*
Carol. c. 28. that feasts be not made there;
Trullan. c. 74. that no man bring in beasts;
or cattell, *ibid. c. 88.* that no dancing there
be vsed, songs, or enterludes, *Bracarenf. 3.*
c. 2. All which, and such like corrupt vsa-
ges, are great profanations of Gods house,
which is appointed for praier, and other
holy exercises.

Thirdly, if the Church be Gods house,
it ought euen in respect of outward come-
lines and decencie, to be reuerently kept.
Men should not be curious in adorning
their

their owne houses, and dissolute in maintaining the house of God. This was the reproofe of the Israelites in Haggai his time, because they themselues dwelled in sieled houses, and suffered the temple to lie wast, Hagg. 1. 4. And verily where people are slouthfull in this busines to beautifie and repaire the publike places of religion, it sheweth that they much regard not the exercises of that holy habitation.

Lastly, as it is Gods house, so we should come reuerently to it, as into Gods presence; as Iacob resolueh himselfe: *How fearefull is this place? this is none other but Gods house*, Gen. 28. 17. Gods palace is much vnlike Ahasuerus court: Mordecai could not enter there, because he was cloathed with sackcloath, a mourning garment, Esth. 4. 2. but he is soonest admitted into Gods court, that commeth with true sorrow and contrition. Men vse to come trembling vnto the princes Maiestie, and with reuerence enter into the court: Gods house in like manner is his pallace: and therefore in time past we shall finde, that the Church was called *basilica*, a basilike or princes house. It is the mansion of the great King, and therefore we should not come with secure hearts, and

pro-

Archibrenf. sub
Carol. c. 23.
Laodicea. 28.

profane affections, as the manner of some is, but with reuerence and feare, as into the presence of the highest Maiestie. And herein we haue the exaple of our princely Ecclesiastes, that both in practise and precept goeth before vs in this dutie of reuerence toward God, thus moouing & aduising his princely sonne: But in your prayer to God speake with all reuerence: for if a subiect will not speake but reverently to a king, much lesse should any flesh presume to talke with God as a companion. Howe much are we bound vnto God, that in his mercy hath sent vs a king truely touched with the deuout sence of religion? who, what he prescribeth to others, doeth first practise in his royall person, and as the Prophet saith, is as an he-goate before the flocke, Iere. 30. 8. that is, most forward of the rest. To conclude this place, Bernard well saith: *Terribilis plane locus quem fideles viri inhabitant, quem angeli sancti frequentant, quem sua quoque praesentia dominus ipse dignatur, worhie of all reuerence, which faithfull men inhabit, angels frequent, where God himselfe is present.* The presence of Christs Church requireth reuerence, but of angels more, of God himselfe most of all.

Author. Pap.
pau.

The 6. benefite,
the example of a
godly king.

The

The 7. meditation.

v. 2. *Our feete shall stand in thy gates.*

That is, whereas the Arke before was flitting from one place to another, not onely in the wildernes vnder Moses, where the Arke was remooued, as the campe pitched their tents; but afterwarde also it often changed place: from Shiloh to Ebenezer, from Ebenezer to Ashdod, from thence to Gath, from Gath to Ekron, frō thence to the house of Obed-Edom, and so to Ierusalem: now the Church of God-reioy-ceth that the Arke was settled and brought to his resting place. This then is the ioy of the Church when religion is settled and established, and brought to perfection: when the people are resoluēd in their conscience of the truth, and stand confidently with their feete in Gods house.

1. Sam. 5. v. 1. 2. 10.

1. Sam. 6. 14.

1. Sam. 7. 1.

2. S. m. 6. 10.

and 12.

1. Thus the Lord promised concerning Sion: *The Lord hath chosen Sion, and loved to dwell in it: this is my rest for euer, here will I dwell, for I haue a delight therein.* Psal. 132. 13. Now in Dauids time, and not before, the place was elected and appointed, where the solemne exercise of religion should be practised.

2. Thus Salomon builded God an house,

C I

house, whereas he dwelt in tents before, that the Arke should be no more transported out of his place: and herein Salomon was a figure of Christ, in whome the promises of God are Yea, and Amen, 2. Cor. 1. 20. *Who hath given vs an everlasting testament, a kingdome, which cannot be shaken.* Hebr. 1 1. 28. who is the true Messiah, neither are we to looke for any other. Math. 11. 3.

The fish of
Christ not flin-
ting or change-
able.

3. Like as then when Samuel went to annoint David, first Eliab, then Abinadab, then Shammah, and the rest of the brethren came in order before Samuel, but none of them was chosen: at the last David was sent for, and he was the man, 1. Sam. 16. So after many prophets, and many professions in the world, at the length commeth Christ, and he is annointed king for ever. And as when Elias was in the caue, a mightie winde was sent of God, then an earthquake, then a fire, but God was in none of them: but at the last he spake in a soft and still voice: So Christ came not, though many signes and wonders went before, till he himselfe spake with a soft and still voice in the forme and shape of a man.

1. King. 19.

4. For the Apostle saith, *Jesus Christ yesterday*

yesterday and to day, and the same for ever,
 Heb. 13. 8. therefore as Christ is alwaies
 the same, so the faith and religion of
 Christ is constant and immutable. And as
 the Apostle inferreth hereupon in the
 same place, *Be not carried about with diuers
 and strange doctrines*, v. 9. so should we be
 resolu'd and settled in religion.

5. Wherefore, every man may consi-
 der, how much bound we are to praise
 God, which hath in his mercie raised vs
 vp a Dauid after Samuel, to bring home
 the arke of God, and to establish and settle
 religion, which was feared of many, and
 wished of some, to be sitting at the next
 change. The Pope and his adherents
 would draw the English people, as Iero-
 boam called the Israelites to Dan and Be-
 thel, to the Romane religion: but I trust
 our seate shall stand still at home in the
 gates of Ierusalem. Let men therefore be
 constant in faith, *not be carried away with
 every wind of doctrine*, as the Apostle saith,
 Eph. 4. 14. nor halt betweene two opini-
 ons, as some, like *Iamnes bisrons*, looking
 both waies, haue of late in the Church of
 England, set a foot some popish doctrines,
 mingling the sweete lampe of the gospel,
 with soure leaven of their owne. Such
 teachers

The 7. benefit
 the settling of re-
 ligion.

teachers I trust will hereafter be better ad-
 uised, and fill their hands with better seede,
 that no more cockle and darnell be scatter-
 ed in good ground. God graunt a gene-
 rall consent in iudgement and concord in
 heart, both in teachers and hearers, that
 we may goe vp together to Gods house,
 and that our secte may stand stedfastly in
 Ierusalem: that as Ambrose well alludeth,
*Sicut rotam intra rotam vidit propheta cur-
 rentem; ita teres vita sanctorum est; & ita sibi
 concinens, ut superioribus posteriora responde-
 ant:* as the Prophet saw one wheele runne
 within another, so the life of the Saints
 should be round and currant, and so con-
 sorted together, as one part may answer to
 another.

Lib. 1. de spir. s.
 cap. 12.

The 8. meditation.

In thy gates O. Ierusalem.] This citie
 God made especiall choise of: as it is in the
 psalme, *God loneth the gates of Sion above
 all the habitations of Iacob,* psal. 87. 2. It was
 called the citie of God, v. 3. the citie of the
 great king. math. 5. 35. the holy citie, mat.
 4. 5. there Abraham was bid to sacrifice
 his sonne, Gen. 22. of this citie was Mel-
 chisedeck founder, and king. Gen. 14. yet
 notwithstanding all these priuiledges, this
 citie was often for their sinnes besieged, by

Pharao Necho, 2. king. 22. 23. by Nabuchadnezzar, 2. king. 24. 11. destroyed by the king of Babylon, 2. king. 25. and at the last utterly ruined and made desolate by the Romanes. Whereby we learne, that there is no citie or countrie, though indued with neuer so great priuiledges, but if they continue in sinne, may be in Gods iustice cast off.

1. The Prophet saith, *He turneth a fruitfull land into barrennes for the wickednes of the people, that dwell therein,* Psal. 107.

Ruine of cities
for sinne.

34. God is able both to change cities and countries, to bring them to perpetuall ruine and desolation, because of the sinnes of the inhabitants.

2. Thus the Lord dealt with Samaria, 2. king. 21. 13. and with Shiloh, where three hundred yeares the arke of God rested: *Go vnto my place, which was at Shiloh where I set my name at the beginning, and behold what I did vnto it, for the wickednes of my people Israel,* Ier. 7. 12. What is become now of Babylon the chiefe citie of the Chaldeans, of Ninive of the Assyrians, of Reuatane the great citie of the Medes, Susis of the Persians? there is no monument of them left, but as Seneca saith, *Ipse fundamenta consumpta sunt, nec quicquam exiat,*

Epist. 91.

quo appareat illas saltem fuisse: the very foundations are worne out, and it doth not appeare that there were any such cities.

3. As God hath dealt with these cities, so he can offer the same occasion to others: *I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab, and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it upside downe,* 2. King. 21. 13. It is no whitte harder for God to bring destruction vpon citties, then for the mason to lift vp his line and plummet ouer his worke, or then it is to wipe a dish when it is foule.

4. The cause why the Lord iudgeth countries and citties is expressed in the case of Israel; *because they sinned against the Lord their God, &c. and walked according to the fashion of the heathen, &c. and had made them images, &c. therefore the Lord, was exceeding wroth with Israel, and put them out of his sight,* 2. King. 7. 8, 10, 18. The like sinnes in any cittie neuer so famous or honourable in the world, must needs procure the same iudgements.

5. First in that Ierusalem that famous citie is now forsaken of her inhabitants, & made an habitation of deuils, of pagans & infidels, we learne, that Gods church and
the

the true religion is not limited to any certaine place: and seeing God hath shewed such indignation toward that countrie & nation, which put Christ to death, what reason had the Romane bishops in time past, to incite Christian Princes to mooue such deadly warres for the recouerie of the holy land, as they called it? After God had polluted his owne cittie and temple, and Christ neglected the very place of his birth for the sinnes of the people, what cause had Christians so superstitiously to be addicted to that place, which was reiect-ed of God? Their oversight herein well appeared by the euent, for we shall not read of any warres that continued longer, with greater bloodshed, and lesse happie successe, then these maintained by Christians against the Saracens for the possession of the holy land. Hereupon Princes lead with a superstitious conceite, take vpon them the crosse, to goe fight for Hierusalem, as Henrie the 2. Richard the 1. king Iohn, with diuerse other, who thought simply as Naaman, that no earth was so holy as that about Iordan, 2. King. 5. 17. But our Sauour hath giuen vs a rule for this: *The houre commeth, when ye shall neither in this mountaine, nor at Iernusalem*

Of the wars for recovering the holy land so superstitiously called.

worship the father, Iohn. 4. 23. The true worship of God is not tied to Ierusalem, as Hierome wel expoundeth those words of the Psalme; *God loneth the gates of Sion more then all the habitations of Iacob.*

Detarr. promiss.

Nunquid istas portas diligit Deus, quas videmus in cineres & favillas conuersas? &c. Doe you thinke that God loned these gates, which are turned to dust and ashes? no man is so foolish to thinke so, &c. And againe he saith, *Ne quicquam fidei tue desse putes, quia Hierosolymam non vidisti, &c.* Thinke not any thing therefore wanting to your faith, because you haue not seene Ierusalem, nor vs therefore better, because we haue there our habitation.

Ad Paulin.

Secondly, the like fantasie the Papists haue of Rome, which the Iewes had of Ierusalem; they imagine that Gods Church cannot possibly faile there: as though they euer had the like promise for Rome, as the Iewes had for Sion, *That God would dwell there for euer*, Psal. 132. 14. Howe would the Papists triumph if they could finde any such text for Rome, *This is my rest for euer*? yet if they did, such promises are but conditionall; for God no longer bindeth himselfe not to forsake a nation, then while they doe not forsake him. Let proud Rome therefore know, that seeing

Rome neuer had
such promises as
Hierusalem.

shee

shee is fallen away from the faith of Christ by most grosse idolatrie, and other apostasies, that shee cannot long escape vnpunished: Ierusalem was deerer in gods sight then euer Rome was, it was longer protected by him, greater miracles had God wrought for them, more holy men and Prophets there preached, then euer Rome had. And Hierome speaking of poore Bethlem saith, *Tuto sanctior locus est rupes Tarpeia, qua de celo sepius fulminata ostendit, quod deo displiceat*: I take it to be a more holy place, then the Tarpeian rocke at Rome, which beeing so often smitten with lightning, sheweth that God was angry with it. If Bethlem was not spared, where Christ was borne, much lesse Rome is priuiledged, by whose authoritie Christ died: If God spared not the naturall branches, take heed least he spare not thee, saith S. Paul to the Romans. Rom. 11. 21. The Iewes then were the true naturall branches, the Romans strange and adopted branches: therefore if the first were plucked off for their rebellion, the second must not thinke to stand in their superstition. A foolish conceit therefore and imagination it is, that Rome should be the mother Church, and nurserie of all the world. Hierome well saith,

Hier. ad Galath.

Ad Paulinum.

saith: *Non audeo Dei omnipotentiam angusto sine concludere, & coarctare paruo terra loco, quem non capit calum. I dare not conclude Gods omnipotencie with a smal bounds, and to thrust him into a small roome, whome the beauens cannot hold.*

Thirdly, this example of Ierusalē doth admonish all cities, not to presume of their temporall and externall happines, but to learne thankfully to embrace the truth, least for their vnthankfulnes they be deprived both of the vertue, and the handmaid thereof prosperitie. Let Ierusalem of England the citie of London be warned by her sister, the Iewish Ierusalem, that shee take heede of her sinnes, that shee tast not of her sause. Let the calamitie of other neighbour cities admonish her: it is some while since Lyons in Fraunce was in one night consumed sticke and stone with fire: whereof Seneca maketh this lamentable mention, *Vna tantum nox interfuit inter civitatem maximam & nullam, denique dimius tibi, illam periisse, quam periit, narro.* There was but the distance of one night betweene a great citie, and none at all, and I have beene longer in telling yon of the destruction thereof, then it was in destroying. Verolamium here in England situate not farre from

Epist. 91.

from S. Albons, was a famous and great
 citie, now not so much as the name there-
 of remaineth. What great calamities befell
 most famous cities in Hieroms time he
 himselfe reporteth: how all France was
 wasted of the Barbarians, *the city of Ments* ad Gerontian
taken, and many thousands slaine in the
 Church: *Ipsa Hispania iam peritura conre-*
misit: Spaine trembleth, as if it were
 now readie to perish. And what hath hap-
 ned in other countries and cities round a-
 bout vs in our time, who can be ignorant?
 The massacre of Paris, the desolation of
 Antwerpe, the sacking of Calice, surpri-
 sing of many townes in the low countries.
 All these examples should warne noble
 cities and corporations of England to be-
 ware of those sinnes, for the which the o-
 ther haue been chastised. As Hierome wel
 saith, *Orbis terrarum ruit, in nobis peccata*
non ruunt, vrbs incluta & Romani imperij Hieron ibid.
caput, vno hausta est incendio: The famous
 citie and chiefe of the Romane citie at once
 consumed with fire, the world falleth to ru-
 ine, and yet within there is no ruine of our
 sinnes.

The 9. meditation.

[Ierusalem is built as a citie.] Here is ex-
 pressed

pressed one principal fruit of Dauids prosperous, good, & peaceable gouernment, that the city was beutified & enlarged with many goodly houses and buildings: which sheweth that it is not the least temporall blessing, when a citie or nation enioyeth peace, that they may build them houses and plant their grounds.

1. Thus the Lord saith by his Prophet, *I will bring againe the captiuitie of Iacobs tents, and haue compassion on his dwelling places, and the citie shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.* Ierem. 30. 18. The Lord promisseth this as a singular blessing, that Ierusalem which was before destroyed and laide wast, should be reedified againe, and recouer the pristline beautie.

2. Thus the Psalmist doth celebrate this as a great fauour of God to Ierusalem, that when the citie was besieged, as it should seeme of Senacherib in the daies of Hezekiah, the Lord so protected it, that no part thereof was defaced: *Compass about Sion, goe round about it, and tell the towers thereof, marke well the wall thereof, behold the towers, that you may tell your posteritie.* Psal. 48. 13, 14. There was not so much as one tower, or any part of the wall defaced.

defaced. So David when he had taken the fort of Sion, he built round about it, & called it the cittie of David (to which building this verse hath speciall relation) and the reason thereof is given, *David prospered and grew, for the Lord of hosts was with him,* 2. Sam. 5. 9, 10.

3. Like as the nest is to the birds, so is a mans house as Iob resembleth it: *I shall die in my nest,* 29. 18. Euen as when the fillie birds are suffered to build their nestes quietly, where to lay their young; so is it with citizens, when they safely and securely dwel in their houses. They are as mens bowers, wherein they solace and refresh themselves from the heate and cold, as Ionas reioyced in the gourd that shadowed him from the sunne, Ion. 4. so a ioy it is when men may sit quietly vnder their owne bowers. Vnto this outward flourishing in comely and decent buildings, the Lord compareth the spirituall encreasing of his Church: *If shee be a wall, we will build upon her a silver pallace, if shee be a doore, we will keepe her in with doores of cedar.*

4. The preacher sheweth what is the cause of this blessing, that a man sitteth quietly in his owne house; and enlargeth ^{his}

his dwelling place, and prospereth in his affaires: *It is of the hand of God, and Gods gift, for a man to take pleasure in his labors.* Ecclef. 2. 24. c. 5. 17.

The 2. benefit,
enlarging of cit-
ties & buildings.

5. Wherefore much is this nation of England, and especially the goodly cities and townes thereof to reioyce and giue thanks to God, and the cittie of London most of all, for this long time of peace, whereby men doe inioy the labours of their owne hands. We haue not built houses for others to dwel in, nor planted vineyards, and others eate the fruit thereof, as the Lord threatned the Israelites, 2. Deut. 28. 30. And as other citties haue had wooll experience: their houses haue beene beaten downe oter their heads, and the goodly sumptuous buildings made lowe with the ground. Sometime cities and famous buildings haue beene overthrowen with water, as in Noahs deluge: sometime consumed with fire, as Sodome and Gomorrha: sometime deuoured and swallowed vp of the earth, as the tents & houses of Core, Dathan, and Abiram: beaten downe with windes, as Iobs house. We

Calamities vpon
citties by winds
and earthquakes
Socr. 1. 4. 7.

read in forraine stories of great calamities which haue fallen vpon cities: at Antioch there was an earthquake which continued a whole

a whole yeare together. At Nicomedia many houses were shaken downe with an earthquake, and diuers people slaine with the fall of the houses, and among the rest, Cecropius and Arsacius: at Constantino- ple vnder Leo the Emperour, such a ra- ging fire tooke the cittie, that it continued foure daies, and the houses were burnt the length of 14. furlongs. The like calamities Seneca reporteth to haue beene in his time: *Quoties Asia, quoties Achaia vobes v- no tremore ceciderunt? quot oppida in Syria, quot in Macedonia diruta sunt? Howe often haue the cities of Asia and Achaia fallen downe by earthquakes? how many cities in Sy- ria and Macedonia haue beene swallowed vp of the earth, in Cyprus likewise and Pa- phos?* The cittie of London hath not beene free in time past from such losses: ann. 1091. in the 4. yeare of William Rufus, 600 houses were blown downe by tem- pest in London: ann. 1232. in the 16. of Henrie the third, great hurt was done in the cittie by thunder and lightning. Where- fore, much are we all bound to thanke god that hath preserved vs, our cities, our hou- ses, from these fearefull calamities: that we are not surprised in our houses, and sitting at our tables of our enemies, as Balthasar

Zenonem, lib. 4.
cap. 17.

Engr. 1. 2. 13.

Senec. epist. 79.

Stowe.

was

was in the middest of his feast. Dan. 5. and as many haue beene in other places: and how much are we to praise God, that hath so wrought for this Church and common wealth, providing a nourcing father for vs, vnder whose shadow we trust to be defended still in peace and true religion, that I hope we may say as Dauid here doeth, of our cities and townes: *Ierusalem is a city well built, &c.*

To be observed in building of houses.

Further, because mention is here made of building, it shall not be amisse briefly to obserue, what rules are to be kept in the rearing of edifices among Christians, which may briefly be reduced to these three, that they be made without oppression or *crueltie*, not with ostentation and *vanitie*, nor yet without compassion & *charitie*.

For the first, the Prophet saith, *Woe vnto him, that buildeth his chambers with vnrighteousnesse, and his chambers without equitie*, Ierem. 22. 13. So doe they, which oppress the poore, and ouer-reach vpon their grounds to enlarge their own dwellings, as Ahab did vpon Naboth, 1. King. 21. For the next, the prophet reprooueth those, *that build them houses, &c. and call their lands by their names*: Such was Nabuchadnezzar,

chadnezzar, that said in the pride of his heart, *is not this Babel, which I haue built for the maiestie of mine honour?* Dan. 4. 17. A vaine thing is it for men to set their heart vpon their gay houses, and to swell in pride because of their sumptuous edifices, seeing they must one day leaue their light-some and glorious houses, and lie in darkness. Thirdly, men must not set their minds so to build their houses of timber & stone, as that they forget to releue the living stones, the poore members of Christ, whereof the spirituall building of the Church consisteth: which Iob noteth as a fault in the rich men of his time, that did build in solitarie places, Iob. 3. 14. that they might dwell alone, and not be troubled with the crie of the poore at their gate. Such are those builders in these daies, that delight to build faire to the eye, but the poore there findeth nothing to fill his hū-grie bellie: they make many chimneies, but keepe fewe fires: their chambers are lightsome with faire windowes, and their staires loftie with high towres, but their gates not adorned with troupes of the poore. Their palaces are seene a farre off, but not smelt neere hand: their lodgings are hung with greene, and grasse groweth

at the doores. Ambrose saith well of such,
Clemat ante domum tunc nudus & negligis,
& tu sollicitus es quibus marmoribus pavimenta vestias: The poore naked crieth at thy
 doore not regarded, and yet thou art carefull
 with what marble the floore should be paved.
 Wherefore if any will build sure, that their
 habitation may remaine; and that Ierusa-
 lem may still be as a citie well built: let
 them lay the foundation in equitie. Hou-
 ses built with vsurie, extortion, wrong,
 iudgement, briberie, deceit, as I am afraid
 the houses of many in the countrie are, but
 more in the citie, cannot long continue,
 nor the owners long enioy them, but as
 Ieremie saith; so their posteritie shal soone
 say, *Habitacula nostra proiecerunt nos; our*
habitations haue cast vs out. Ier. 9. 19.

The 10. meditation.

[That is compact together in it selfe] The
 word in the originall is *chabar*, which sig-
 nifieth to ioyn together. The Septuagint
 translate, *μῆρον ἀντὶς ὁμ' τὸ ἀντὶς*, which doth
 participate or communicate together. Before
 the citie was deuided, part thereof being
 possessed of the Iebusites, which were of a
 contrarie religion. This then was a singu-
 lar

lar benefit, that the citie which was before
disioyned in religion, and ciuill dissention,
is now reduced to vnitie and conioyned in
one. A happie thing therefore it is, when
a nation, citie, or people doe consent and
agree together and liue as brethren.

1. Behold (saith the Prophet Dauid)
*how comely and good a thing it is, brethren, to
dwell together*, Psal. 134. 1. So the Prophet
saith, *The hatred of Ephraim shall depart, &c.
Ephraim shall not enuie Iudah, nor Iudah
vexe Ephraim*, Isa. 11. 23 that is, they which
before liued at variance, shall be reconcil-
led.

2. Thus Abraham appeased the strife
that was betweene his seruants and Lots,
Gen. 13. Isaak made an atonement with
Abimelech, whose seruants before had
contended with Isaaks seruants for certain
wells of water. Gen. 26. Moses would
haue pacified the two Ebrewes that strove
together. Exod. 2. 13.

3. For discord in a citie, or among
neighbours is like a raging fire: as Iotham
prophesied, that a fire should come from A-
bimelech, and consume Sechem, and a fire
likewise from Sechem to consume Abime-
lech, Iud. 9. 20. Which fire was that ciuill
dissention, whereby they were one destruyed.

The danger of
discord.

ed of another. And as Abimelech when he had destroyed the citie, did sowe it with salt, to make it for euer vnfruitfull, *ibid.* v. 45. so is dissension among neighbours and citizens, like to the sowing of salt. And contrariwise, vnitie and concord is a comely and pleasant thing, like to the sweete ointment of Aaron, that gaue a pleasant perfume round about: and like as they could not roll away the stone vpon the wells mouth to water the sheepe, till all the shepheards came together, and ioyned their strength to doe it, Gen. 29. 8. so by concord and vnitie, great matters are compassed which by diuision are hindered.

4. Concord and peace is an euident signe of Gods presence, who is the author of peace, and not of confusion, 1. Cor. 14. 33. And the Prophet Dauid hauing set forth the singular benefit of concord among brethren, comparing it to the dewe that falleth vpon the hills: he thus concludeth, *there the Lord appointed the life and blessing for euer*, Psal. 134. 3. shewing that all blessings are expected, where brotherly loue is kept and nourished.

5. First then, herein appeareth a wonderfull worke of God at this present among

mong vs in this realme of England : who hath made this nation as a cittie well compact in it selfe , that all , as one man, have consented together to bring the Lords appointed to Ierusalem: as all the tribes of Israel came vnto Dauid and said , *we are thy bones and thy flesh* : & with one consent appointed him king. 2. Sam. 8. 1. And as Israel and Iuda did contend, which should be most forward in restoring Dauid, 2. Sam. 19. 43. So men of all sorts haue strived , who might shewe most ioy , and greatest dutie to our Soueraigne . What troubles haue men feared at the next change, who can be ignorant? many wishing they might not liue to see those daies, some looking as it were a squint two waies, to be readie for all accidents; some as it hath beene credibly reported, disposing their lands to seoffes , to the vse of their heires, fearing the troubles of these daies. But God hath put away all feare, and turned all to good, and wrought mens hearts as waxe, to a loyall agreement , that neuer any prince entred more quietly in this land, then our nowe Soueraigne Lord, whose happie yeares and godly raigne, God in his mercie long continue : *This is the Lords doing, as the Prophet saith, and it*

The 9. benefit
the generall con-
sent and desire of
all in receiuing
his Maiestie.

is marueilous in our eyes, Plal. 128. 23.

Secondly, let vs acknowledge another great benefit, that the Lord hath now bestowed vpon this famous Island of Britannie: neuer could it be said, as at this time, that we are now indeed this whole Island compact together into one kingdom: sometime England onely was devided into an heptarchie, that is, into seauen kingdoms, for the space of 300. yeares together and more, from ann. 456. to the raigne of king Egbright, ann. 802. Then England beeing reduced to one Monarchie, yet the countrie of Wales remained a seuerall kingdome vntill Edward the 1. ann. 1279. who subdued Lewline king of Wales, and made his eldest sonne Edward prince of that countrie. But all this while England and Scotland remained two distinct kingdoms, which a long time, one offended another with most cruell and fierce warres: now are they by Gods providence conioyned and made one kingdom. This according of these two kingdoms was diuers times attempted before: the which better to effect, diuers kings of England gaue their daughters in marriage to the kings of Scots, as King Iohn his daughter Elianor; Edward the 2. Ioane his daughter;

daughter; Henrie the 7. Margaret his eldest daughter, of whome is lawfully descended our dread Soueraigne king James the true and lawfull possessor of both kingdomes: after this king Henrie intended a marriage betweene his sonne prince Edward, and Marie queene of Scots. But none of these deuises tooke place, that this worke might not seeme by mans counsell to be compassed, but by gods providence onely to be effected: So that we may now say of this Isle, as David here of Ierusalē, it is a kingdome compacted together in it selfe.

Stowe.

Laquer.
The so benefit,
the wonderfull
conioyning of
both kingdomes.

Thirdly, let vs all learne nowe to loue as breithren, that neighbours should liue peaceably and louingly together; not one to be readie to offend and grieue another: but as we see in great citties, the houses to be one ioyned to another, and to be compacted together, so that there might be as neere a coniunction in mens hearts and affections. While men are in wrath and at variance, their praiers are hindred, their mind disquieted, Gods worship neglected, some are wronged, others prouoked. Howe should the child looke vpon his father, whē he hateth his brother? how should we thinke to be forgiuen of God,

when we seeke reuenge one against another: how can any man in wrath or choller say the Lords praier as Hierome saith, *animus discrepat cum verbis, oratione dissident cum factis.* Our minde dissenting from our words, and our words varying from our deeds.

The 11. meditation.

Whereunto the tribes, even the tribes of the Lord goe. King Davids especial care was to reduce the people of God to one vniforme worship; that every man should not be permitted to deuise a religion to himselfe, but that all should goe vp to Hierusalem to worship God there. So this care doeth principally belong vnto Princes, to see all false worshippes abolished, and the true seruice of God established.

1. This then is rendred as a reason, how it came to passe, that Micah set vp Seraphim in his house, and consecrated a new kind of priesthooch. There was in those daies no king in Israel, but every man did that which was good in his own eyes, Iudg. 17.6. A vertuous king then is a most excellent meanes, to drawe the people distracted in opinions and sectes, to one true worship of

of God: they that live in one kingdome,
should haue one Christendome, be all of
one faith and religion: as they obey one
king in earth, so they should adore one
God in heauen: and as they are subiect to
one lawe for ciuill administration, so they
should walke after one rule, concerning
their Christian profession: as Moses saith,
*One law shall be to him that is borne in the
land, and to the stranger that dwelleth among
you. Exod. 12. 49.*

2. As Dauid expelled the Jebusites,
which hindred the peace of Ierusalem, ha-
uing there inhabited about 300. yeares,
since the first conquest of Canaan, Iud. 7.
21. and tooke away their blinde and lame
idols, 1. Sam. 5. 8. So Caleb had long be-
fore driuen the Anakims cruell and pro-
phane gyants out of Hebron, Iosua, 14. 15.
Ezra also caused the strange women to be
put away, which were married to diuers
of Israel, and corrupted both their faith &
language, Ezra. 10. 18. Nehem. 13. 24. Ne-
hemiah likewise banished the irreligious
merchants of Tyrus, that would haue vt-
tered their wares vpon the Lords day,
Nehem. 13. 21.

3. This may seeme to be the meaning of
that lawe, whereby the Israelites were for-
bidden

hidden to sow their vineyard with diuerse
 seedes, or to plow with an ox and an asse
 together, Deut. 22. 9, 10. So the mixture of
 diuers religions, and the cohabiting of di-
 uers worshippers cannot be good. As Ze-
 rubbabel and Ioshua would not suffer the
 enemies of the people of God to build the
 temple with them, who thereunto offered
 their sacrifice deceitfully: *it is not for you,
 but for vs (say they) to build an house to the
 Lord.* Ezra. 4. 3. So it is not fit, that a con-
 trarie religion should be admitted.

4. The Lord saith by his prophet, *my
 glory will I not giue to another,* Isay, 42. 8.
 The Lord will not deuide stakes, he will
 be God alone, as Eliah saith, *If the Lord be
 God, follow him: but if Baal be he, goe after
 him,* 1 King. 18. 21. But where diuers dif-
 ferent professions are admitted, God must
 be dishonoured, who can not by contrary
 sects be truly serued.

The benefit,
 sinceritie in reli-
 gion.

5. First then we may acknowledge an
 other great mercie toward our nation, that
 whereasin other countries, diuers profes-
 sions of religion are suffered; some runne
 to Dan, some to Bethel, some to Shiloh,
 some one way, some another. All the tribes
 of Israel with vs are called vp to Hierusa-
 lem, the holy profession of the gospell of
 Christ

Christ hath these many yeares flourished
in these two famous kingdomes of Eng-
land and Scotland, and by Gods mercie is
like to flourish still: that we may say with
the Prophet, *God is knowne in Iudah, his
name is great in Israel*, Psal. 76. 1. No other
God is worshipped in the Church of
England but the Lord; no other religion
acknowledged but the gospel of Iesus
Christ: and our Prince and his people doe
say with one ioint voice vnto God, *Thou
art my Lord*, &c. the sorrowes of them that
offer to another God shall be multiplied, their
offerings of blood will not offer, neither make
mention of their names within my lips, Psal.
16. 5. 4.

Secondly, if all the tribes of the Lord
goe vp to Hierusalem to the Tabernacle,
then certes, they which refuse to goe vp,
are not the tribes of the Lord: here then is
an admonition to all Recusants popish &
others, that they would now at the length
lay aside their froward spirits, and humble
themselues to come vp to Ierusalem with
the rest of Gods people. They are not of
the tribes of the Lord, that wil not goe vp
to the place of his worship. Let not the
Romist deceiue himselfe, and expect a to-
leration of his superstitious (I would it
were

An admonition
to recusants.

2 Sam. 4. 4.

were not also an idolatrous) profession. Certainly, where Gods arke is, Dagon cannot stande : but shall also loose in the ende both his head and hands : their Dagon of Rome was cast downe to to the ground, when first the papall authoritie and cells of superstition were destroyed in England: he lost his head and his hands; when afterward papall religion was expelled: if yet any stumpe of his bodie remaine, we doubt not but by Gods grace it shall sooner be cast out, then his former wounds be recovered. Let them not thinke that Hezekiah will suffer the high places and images to stand, 2. king. 18. 4. or Iosias the Chemarims to continue, 2. king. 23. 4. Wherefore stand not out wilfully as the Ephramites, that refused to ioyne with Iephtah against Ammon, Iud. 12. 4. neither despise with the tribe of Manasses the message of Hezekiah, that called them vp to the Passcouer, 2. Chron. 30. 10.

A chiefe giuen to schismatikes.

Now as for them, which stand apart, and separate themselues from vs, swelling with an opinion of their owne greater holines, if they will be counted among the tribes of the Lord, let them also come vp to Ierusalem: if any thing hath grieved them

them in our Church, let them not feare if their offering be iust, but God will put it into the heart of Hezekiah in good time to remooue euen Moses brasen serpent, if any such abuse were. 2. king. 8. 4. I wish therefore and exhort them to assemble themselues with the hoast of Israel, and to gather Manna with the rest of Gods people, least if they goe out to gather it alone, as some of the Israelites did vpon the seauenth day, they loose their labour, and finde none, Exod. 16. 26. And as much haue these brethren of the separation found, since they first went out from vs. I say vnto them with Ambrose vpon these wordes of the Lord to Moses, *The place where thou standest is holy ground, Ecclesia* *Epist. 82.* *locus sanctus est, sta ergo in Ecclesia, sta ubi tibi apparui, ibi ego tecum sum, &c.* The Church is the holy place, stand therefore in the Church, stand where I appeared vnto thee, for there I am with thee. If euer God appeared then vnto them, when they heard the word, and made their prayers in our Church assemblies, why doe they forsake that place, where God hath manifested himselfe?

The

and to the Church of the living God
down)

The 12. meditation.

To the testimonie of [Israel] That is, at Ierusalem was the arke, which was called the testimonie of God, because in them were kept the two tables of stone, which were testimonies of Gods presence, Exod. 25. 16. 22. Beside before the Arke was placed the pot of Manna, Exod. 16. 34. and some good while after, Aarons rodde that budded, was also put before the testimonie, Num. 17. 10. So then these three monuments of Gods presence were with the Arke, the tabernacle of the testament, the golden pottle of Manna, and Aarons rodde that budded, Hebr. 9. 4. The Arke thus furnished is called the testimonie, whereby God did testifie his presence to his Church. The same also are the sure signes and markes of the Church of God now: the word of God represented by the tables of the law, the sacraments signified by the pottle of Manna, and discipline by Aarons rodde. But all these are not of the like necessitie: for as the tables onely were within the arke, the other before it, Exod. 25. 16. but the pot of Manna was there first placed, and last of all Aarons rodde: so the most essentiall note of the Church

The testimonie
and cognizance
of the old church
of Israel.

Church, is the word of God, the next the sacraments, the third is discipline, which so much concerneth not the being, as the well being, not the essence, but the magnificence, not the making, but the beautifying of the Church. Now that these are testimonies to the Church, the word and sacraments, as the arke was to Israel, it thus appeareth:

1. Saint Paul sheweth, that this was the preferment of the Iewes; *to them were committed the oracles or words of God, rom. 3. 2.* hereby were they knowne to be the people of God. Likewise els where he thus describeth the Church: *Christ doth cleanse it by the washing of water through the word, Eph. 5. 26.* These two the, the word, and the sacraments, are the onely meanes whereby the Church is cleansed, and so made a fit habitation for God.

2. Thus S. Paul reasoneth for his countrymen, proouing them to be the Israelites, that is, the church of God, because to the belonged the covenants, and the giuing of the lawe, and the seruice of God, *at p^{er} which* which comprehendeth the ceremonies and sacraments of religion.

Thus the Apostle prooueth himselfe a member of the Church, because he was

cir-

circumcised, &c. and as touching righteousness, which was by the law, he was unprooveable, Philip. 3. 6. He was both instituted by the sacraments and instructed in the doctrine of the law.

The word and
sacraments ef-
fentiall notes of
the Church.

3. Like as the Lord threatneth to remove his candlestick from the Church of Ephesus, Revel. 2. 5. that is the ministerie of the word: for as when the candle & candlestick are taken away there is nothing but darkenesse in the house: so is it; when any place is deprived of the light of Gods word: These two then, the word of God rightly preached, and the sacraments duly administered, are as the breasts of the Church; and where these are not, there are not breasts, as the Church speaketh of the Gentiles not yet called: *We have a little sister, and she hath no breasts*, Cant. 8. 8. But the Church saith of her selfe, *my breasts are like towers*, v. 10. that is, where the word of God and sacraments are found in integrity, that Church hath goodly breasts: indeede.

4. The reason is, because it is most like that God will bestow his best gifts vpon his beloued Church: he will plant the vineyard with the best plants, Isa. 5. 2. But a more excellent gift can there not be, then

Of the discipline
of the Church.

In the commina-
tion.

The 11. benefit
reformation of
things amisse.

Concerning discipline, neither is the Church of England destitute of it altogether; for where the word of God and the Sacraments are, it is not possible that all discipline should be extirped: I graunt, that the discipline of the English Church may be much amended; and I trust in time shall many defects and wants are amongst vs. We doe not conceale our imperfections, nor iustifie what is amisse; as is extant in the booke of common prayer in these wordes: *until the said discipline may be restored* (which thing is much to be wished.) But it followeth not, that where discipline is wanting, the Church is failing; and that the infirmities of the one maketh a nobility of the other. The Church of the Iewes thus saith of the Church of the Gentiles: *If shee be a wall, we will build upon her a silver pallace; if shee be a doore we will keepe her in with bonds of cedar*; Can. 8. 9. Shee calleth her sister, because shee had a wall, though not of silver; and a doore, though not of cedar. And England, thanks be to God, is a famous and beautifull sister to all reformed Churches, though shee may have some spots in externall matters. But our trust is, that if it yet be not, her wall shall be made more costly, and silverlike; and her

her doore of Cedar, when God will? In the meane time, what great thanks should we giue vnto God; that hath not remooued the arke of his testimony from vs, as he did from Israel, when it was taken of the Philistines? 1. Sam. 4. not taken away the candlestick from vs, as from Ephesus, Reuel. 2. 5. Yet by our finnes we had deserued it, as much as either: but hath in his mercy raised vp a Dauid vnto his church, to keepe and defend the arke in Ierusalem till.

Lastly, as these are testimonies and evidences to the whole Church, the word & Sacraments, so ought they to be to euery true member of the Church, that euery one also by his faithfull hearing of the word, and fruitfull receiuing of the Sacraments, may iudge himselfe a liuely member of Christs bodie, and grow vp thereby to the assurance of his calling: for as our Saviour saith, *My sheepe heare my voice*, Ioh. 10. 16. He that heareth and beleaueth the voice of Christ our great shepheard, is certainly one of his sheepe. By the fruit and effect of the word a man may discern of himselfe, whether he be good or badde ground: for if the word fructifie in him, he is of the good kinde, but if he bring forth

thornes and briars, he is a reproved ground,
 neere vnto conflagration, whose ende is to be burned,
 as the Apostle saith, Heb. 6. 8. So Augu-
 stine to the same purpose: *Quicquid loqui-
 mur in nomine Domini Dei puer est; videtur
 qualis terra sit: qui peior est factus, ignem
 speret, plurimum non accuset, qui melior factus,
 horreum speret, plurimum laudet.* What soener
 we say vnto you in the name of the Lord, is
 the Lords raine, see you: what manner of
 ground ye be if thereby ye become worse and
 bring forth thornes and brambles, feare the
 flames, blame not the showers. If ye are made
 better, and bring forth good fruit, hope for the
 harrow, and praise the raine.

In Psal. 98. in fine

The 13. meditation.

To praise the name of the Lord. The
 Prophet sheweth, what is the chiefe ende
 of going vp to the Lords house, namely to
 praise God, and call vpon his name.

1. So the Lord saith by his prophet,
*My house shall be called a house of prayer to
 all nations, Isa. 56. 7.* And Ieremie saith, pro-
 phecyng of the Church of God, *They shall
 come and reioyce in the height of Sion, chap.
 31. 12.*

2. Thus Anna praised in the temple,
 when

when shee asked a sonne of God; *Shee was* Churches ap-
troubled in her mind, and prayed to the Lord, pointed for
and wept sore, 1. Sam. 1. 10. And after shee praien,
had obtained her desire, shee in the same
place gaue thanks vnto God, *And Anna*
prayed, and said, My heart reioyces in the
Lord, 1. Sam. 2. 1. To this spirituall vse of
praier, Salomon consecrated the Temple:
Hear thou the supplication of thy servant,
and of thy people Israel, which pray in this
place, and heare thou in the place of thine ha-
bitation, euen in heauen, and when thou hear-
est, haue mercie, 1. king. 8. 30.

3. The prophet compareth the thales
of the heart giuen vnto God, vnto fresh
springs: *all my springs are in thee,* Psal. 87.
7. And the prophet Ieremie speaking of
those, that reioyce before the Lord, saith,
their soule is as a watered garden, chap. 31.
12. He the which giueth not thanks vnto
God in his temple, is as a barren ground
without springs: but he which praiseth
the name of God, is as a well watered
ground refreshed with sweete springs.
What becommeth the temple better then
incense, and where should it be rather of-
fered then there? now the odours and in-
cense of the Saints are their praier, Revel.
8. 3. and their fatte calues are the fruit of
their

their lippes, as the prophet saith, *We will render the calves of our lippes.* Hosh. 14. 3.

4. For we should present the Lord with our best gifts, if any thing be better then another, that should be the Lords part: but the sacrifice of contrition, of praise & thanksgiving, are the most principall: as the Prophet saith, *Thou desirest not sacrifice, &c. the sacrifice of God is a contrite heart,* Psal. 51. 16, 17. And the Apostle saith, *Let us by him offer the sacrifice of praise alwaies unto God, that is, the fruit of our lippes, &c. with such sacrifice God is pleased,* Heb. 12. 15, 16.

5. First then, if the house of God be principally ordained for prayer, preaching, and praising of God, as Moses was read and preached in the synagogue, Act. 15. 21, and the prophet saith, *In his temple doth every man speake of his glorie,* Psal. 29. 9. Then is that a superstitious opinion, and erroneous doctrine of the Papists, who hold, that the Churches of Christians, are chiefly ordained for the sacrifice of the Masse, not onely or chiefly for prayer or preaching, and administration of the sacraments. And as they teach, so they practise: for there is no true prayer at all, in popish Churches, all being in an unknown tongue,

Roller lib. 23. de
cul. 12. c. 4.

Churches not
ordained n. w.
for sacrifice.

tongue, and so is the reading of scripture, being both without edifying and vnderstanding: there is no singing of psalmes, but the bellowing of the voice, and rumbeling of organes, onely to delight the eare. In stead of praying and preaching, there is creeping to the crosse, kneeling to images, kissing of the pax, knocking of beads: and whereas all should be done to the praise of God, they sing psalmes endited to the praise and honour of Saints, whereas the Lord saith in the scripture, *Mine honour will I not give to another.* Isa. 42. 8. So the popish assemblies offend two waies, that worship, which they in their Church celebrate, they doe not ascribe onely to God: neither is it their principall intendement to come together to praise God. But the ancient Church thought otherwise. Augustine thus saith, as he is by themselves alleadged, *In oratorio prater orandi & psallendi cultum nihil agatur, &c.* Let nothing be done in the oratoria or place of praier, beside praying and praising God. And a certaine Councell calleth Churches, *Orationis, divini cultus & sacramentorum officinas*, the shoppes of praier, divine worship and the sacraments.

Abuses in popish service.

Decc. par. 1. dist. 42. c. 7.

Synod. Mogun. c. 40.

Secondly, let it be remembred, how

The 13. benefit,
publike and pri-
uate intercourse
of religion.

much the people of England are bound
vnto God, that this holy entercourse of
religion is not interrupted, but that they
may both publikely in their Churches,
and priuately in their houses sing psalmes
to the praise of God. O how happie are
we, and blessed be the name of God, that
hath wrought vs this happinesse, *that the
voice of ioy and deliuerance is still heard in
the habitation of the righteous!* Psal. 118. 15.
Many may yet remember, how vntom-
fortable those times were, when poperie
was for a while reuiued in this land: their
Church seruice was dumbe, their com-
ming thither fruitlesse, their staying there
idle, their returne from thence, as they first
came: beside gazing with the eyes, tick-
ling with the eares, warbling of the fin-
gers, smacking with their lippen vpon the
pax; sweeping the ground with their cree-
ping, scraping with their seete, stretching
out their neckes at the elevation time:
there was nothing els beside these out-
ward, vaine, and superstitious gestures,
that was done or saide to the edifying
of the vnderstanding, and sanctifying
of the affections: as wee haue cause to
praise God, for the first happie change
vnder **QUEENE ELIZABETH.** so also
for

for the continuance vnder our kings Ma-
iestie, of our comfortable and Christian
Church assemblies; where the minister
praieth, and the people pray with him, he
preacheth and they vnderstand him, they
sing vnto themselves also in hymnes and
spirituall songes: blessed be the name of
God, which hath performed that ioyfull
prophecie of Ieremy: *Thus saith the Lord,*
again there shall be heard in this place, &c.
the voice of them, which shall say, praise the
Lord of hostes, because the Lord is good, be-
cause his mercie endureth for ever, and of them
that offer the sacrifice of praise in the house of
the Lord, Ierem. 33. 10. Haue we not iust
cause to say with the Prophet Dauid, for
the sweete comforts that we finde, by the
preaching, praying, and praising of God
in our Churches: *O Lord of Hostes, howe a-*
miabie are thy tabernacles psal. 84. 1. When
sometime by the sweete Saints of the
Church, as Augustine saith, *animi nostri in*
flammam pietatis mouentur, Our minde is
inflamed with godly pietie and zeale: Some-
time teares fall from our eies, as he againe
saith, *Cum reminiscor lachrymas meas, quas*
fudi ad cantus Ecclesia, &c. When I remem-
ber my teares, which I shedde in the Church
songes: sometime the minde is instructed &
edifi-

Lib. cons. l. 10.
c. 33.

edified; as the same father also saith: *Gratias ago tibi, pulsatori aurium meorum, illustratori cordis mei: Praise be to God that heareth upon mine yeares, and heareth my heart.*

No man must
come emptie into
Gods house.

Thirdly, seeing Churches are appointed for prayer, and the praise of God, no man should come thither, as in the lawe emptie handed, so nowe vnder the Gospel emptie hearted; as the Prophet saith, *bring an offering, and enter into his courts,* Psal. 96. 8. If thy offering be not readie, presse not into Gods presence: and what kind of offering it must be, the Prophet also sheweth, *Come before him with praise.* Psal. 100. 2. Wherefore their comming vnto the Church is in vaine, that prepare not themselves to offer vnto God some spirituall gift: as the Apostle saith, *What is to be done then brethren, when ye come together, as euery one of you hath a psalme, or doctrine, or a tongue, or revelation, or interpretation, let all things be done to edifying,* 1. Cor. 14. 26. Some must come with doctrine to teach others, some with reuelation, that God may reueale his wil vnto the, others with a psalme to praise God: let no man be dumbe or silent, or be as a cypher in the Church, but all things must be done to edifying: he that praiceth, or praiseth God,

God, let him not doe it, as many, onely with lip-labour, but from the heart: This is the praise which waiteth for God in Sion, Psal. 65. 1. Ypon which wordes Augustine thus well inferreth, *Non enim carne canto, sed corde, carnem enim sonantem audiunt cines Babylon, cordis autem sonum audit conditor Ierusalem: I sing not with my flesh, but with my heart: the sounding flesh, delighteth the citizens of Babylon (for they said sing vs one of the songs of Sion, Psal. 137. 3.) but the sounding spirit, the sounder of Ierusalem.*

Augustine in
Psal. 65.

The 14. meditation.

V. 9. *There are thrones set for iudgement.*] That whereas all things before were confused, there was no order, no iustice, no redresse of errors, no correction of offenders, now Dauid had constituted an exact politie and government, he appointed thrones of iustice, where every mans complaint might be heard. We see then what an excellent benefit it is, when the Lord giueth vnto a nation, a settled & established gouernment.

1. As the Lord promisseth by his prophet, that if they did sanctifie the Sabbath,

&c.

Ec. then shall the Kings and the Princes enter in at the gates of this citie, and shall sitte upon the throne of Dauid, Ier. 17. 25. The contrarie, the taking away of order and gouernment is threatned as a curse: The nobles shall call to the king, and there shall be none, all the princes thereof shall be as nothing. Isa. 34. 12.

2. Thus God gaue vnto his people, Moses his faithful seruant, that sat to iudge the people from morning to night, and by the aduise of Hobab his father in law, he appointed other inferiour gouernours, both to ease him of some burthen, and for better expedition for the people, Exod. 18. And at Ephesus, what would haue beene the issue of that tumultuous uproare, if it had not beene appeased by the authoritie and wisdome of the towneclarke? who among other wise speeches said vnto them, *If Demetrius haue a matter against any man, the law is open, and there are deputies, let them accuse one another, Act. 19. 38.* And what miserie is like to befall a commonwealth without gouernment, it is euident by the historie of the Iudges, where this is yeilded as a reason, of the oppression of the children of Dan, Iud. 18. 1. and of the horrible adulterie committed by

by the men of Gibeah, with the Levites wife, Iud. 19. 1. *In those daies, there was no king in Israel.*

3. For men without a gouernour, are as the fishes of the sea, that deuoure one another, Hab. 1. 14. But the protection of Magistrates and gouernours, is like the shadow of a great tree, where the beasts doe finde shelter, and the birds build their nests, Dan. 4. 18. And as we see the wall is a proppe to the small boughes, or liue that runneth vpon it, Gen. 49. 21. so was Ioseph to his brethren, and euery good Magistrate to his people.

4. Therefore Iudges in Scripture are called Gods, Exod. 21. 6. as Moles was to Aaron, as a God, Exod. 4. 16. to giue him direction. And for this cause the Lord endueth Magistrates, with necessarie graces of discerning, and directing, of boldnesse and courage, of protection and deliuerance, that they might be guides and gouernours of his people, and distribute vnto euery man his right: as the Lord said to Iosua, *I wil neuer leaue thee, nor forsake thee, be strong and of a good courage, for vnto this people shalt thou decide the land for an inheritance.* Ios. 1. 5, 6.

5. This doctrine then giueth vs occasion

The 14. benefit,
execution of
iustice.

*Seneca apud
Cicero de
officiis lib. 1. c. 12.*

*Replie fol. 52.
pag. 1.*

*Manifesta fol.
52. pag. 1.*

tion herein also to remember the loving
kindnes of God towards vs, that, as the
thrones haue beene set for iudgement all
the happie and peaceable raigrie of Q.
Elizabeth: so they doe and are like to co-
tinue still. Many feared great confusion to
fall vpon the land, and some wickedly i-
magined, and as treacherously desired,
that this famous countrie might haue bin
a pray for the Spanyard: then indeede the
thrones of iudgement should haue beene
cast downe, and no other iustice should
haue beene expected but by the sword:
such iustice, as Lysander shewed, when the
Argives, who seemed to haue better right,
contended with the Lacedemonians a-
bout their bounds: he drew his sword and
said, *He that offeth this can best determine of
the bounds and titles of lands.* Much that
like was the Duke of Medina his speech,
the king of Spaines factor and chiefe cap-
taine for the pretended invasion of Eng-
land, *win. 28. that his sword knew not to
make any difference betwene Papist and
Protestant, if he had preuailed.* The same re-
ports also the secular masse priests affirme,
that Parsons should thus write concer-
ning the king of Spaine, that after the
losse of his Armado, *he ranne to an altar.*
and

and taking a silver candlesticke, swore a thou-
 strous oath, that he would wast not easily all
 Spaine, but also all his Indies to that candle-
 stick, but he would be avenged on England.
 But thanks be to God, these cruell lords,
 that would haue raigned ouer vs, haue lost
 their hope, and as the Psalmist saith, They
 haue slepe their sleepe, and all the men of
 strength haue not found their hands: as thy re-
 buke, O Lord, both the chariot and the horse
 are cast asleepe. Psal. 76. 5, 6. Many of those,
 which gaped for our destruction are a-
 sleepe, as Pharao with his host in the bot-
 tome of the sea, so that we may say againe
 with the prophet, Thou hast saved vs from
 our aduersaries, and put them to confusion
 that hate vs, Psal. 44. 7. Blessed be God,
 that hath not suffered such cruell lords to
 raigne ouer vs, but hath raised vp the
 thrones of iustice from among our selues.
 Long may these thrones set for iudgment
 continue and be established in peace, which
 we trust to see: that as it is in the psalme, we
 may sing: Mercie and truth shall meete, in-
 justice and peace shall kisse each other, Psalm.
 85. 10. Truth & vertue in religion bring-
 eth forth mercie and equitie in the prioe-
 ly administration: and the vpriight sitting
 in these thrones of iustice, is the way to e-
 stablish

Manifested,
 98 pag. 1.

Deliverance from
 forraigne dan-
 gers.

in Plal. 85.

2d senten

-sub senten

stablish peace, as Augustine well saith vpon these wordes of the psalme: *Vultis pacem, ama & iusticiam, quia dua amica sunt iustitia & pax. ipse se ascalantur, si amicam pacis non amaueris, non te amabit pax, nec veniet ad te.* Ora, If you will haue peace, loue iustice, because iustice & peace are two friends, they are kisse another: if you loue not the friend of peace, peace will not loue thee, nor come at thee. God graunt, that both in the Ecclesiastical and Ciuill state of this kingdome, iustice and peace may so embrace the other, with veritie and truth, that, if it be Gods blessed will, they may neuer be parted, nor pulled asunder.

The 15. meditation.

Even the thrones of the house of David. That is, God had giuen vnto his people a gouernour from among themselves: as the Israelites say to David, *We are thy bones & thy flesh.* 2 Sam. 4. 1. as also an vpright wise and iust prince, that did feed them according to the simplicitie of his heart, and guided them by the discretion of his handes; Plal. 78. 72. It is then an vnspeakable benefit, when the Lord setteth vp the thrones of David, that is, giueth vnto a people iust gouernours,

nours, and the same not strangers but of their owne bone and flesh.

1. For the first, the wise man saith, *When the righteous are in authoritie, the people reioyce*, Prou. 28. 1. Great ioy there is, when God raiseth vp to his Church vertuous rulers and gouernours: as the contrarie is a great iudgement: *When the wicked beareth rule the people sigh*, Prou. 28. 2. For the other: the Lord by Moses gaue them this law, *From among thy brethren, thou shalt make a king over thee; thou shalt not set a stranger over thee, which is not thy brother*, Deut. 17. 15.

2. Such an one was Salomon, who both was the sonne of Dauid; borne from among his brethren the Israelites, as he himselte saith, *Thou hast kept for Dauid this great mercie, and hast giuen him a sonne to sit vpon his throne, as appeareth this day*: as also he praied vnto God to giue him an vnderstanding heart, that he might iudge the people righteously, 1. king. 3. 5. 9. Such an oite was Zorobabel, of whome the prophet Ieremie thus testifieth, *Their noble ruler shall be of themselves, and their gouernor shall proceede from the midst of them; and I will cause him to draw nere, and approach vnto me*. Ier. 30. 21. The same Zorobabel

when as strangers, the aduersaries of Iuda and Benjamin offered their seruice to build the temple, he refused their helpe, saying, *It is not for you, but for vs to build an house vnto our God.* Ezra 4. 3. This was a double blessing, that both God gaue them a ruler of their owne kinred, and such an one, as was zealous to build the Lords house.

3. Such gouernours the prophet compareth to nailes whereupon hang the vessels and other instruments, Isa. 22. 23. and they are as pillars, that beare vp the kingdome, Psal. 75. 3. and as the staffe whereupon a man leaneth, Ier. 48. 17. So is a mercifull and righteous prince, vpon whome the glorie and safetie of the kingdome dependeth.

4. And great cause the people haue to ioy in a good Prince, because the whole realme receiueth a blessing because of him, as the wise man saith, *By a man of vnderstanding and wisdom a land endureth long.* Prou. 28. 2. And a Prince borne of the kings seede and of the royall blood, must needes be more kind and naturall to his people, then a stranger. Such an one was Eliakim, *as a father of the inhabitants of Ierusalem.* Isa. 22. 21.

5. First

First then, if the thrones of David must be set for iudgement, and all causes there tried, then it followeth that David must not be excluded from the cognizance, and iudgement of causes Ecclesiasticall: and so was it practised in his raigne. For David distributed vnto the Levites their offices, and appointed the courses of the priests the sonnes of Aaron, 1. Chron. 23. 24. The chiefe government both in Ecclesiasticall and Civil cause belonged vnto Davids throne. From whence it is necessarily inferred, that euery king ought to be chiefe in all causes within his kingdome, and that what forraigne potentate soeuer entermedleth, he is to be held an vsurper: so that by the word of God the Pope is no more to meddle with the managing of Ecclesiasticall causes within the realme, then the king of Spaine is to deale with temporall. The prince then is both to prescribe lawes according to the word of God, euen in matters Ecclesiasticall, and to see them executed, though not in his owne person, and to punish transgressions: for as the Apostle saith, *He beareth not the sword for naught, for he is the minister of God to take vengeance on him that doth euill.* Rom. 13. 4. It belongeth

The Princes
power in causes
Ecclesiasticall.

then to the Prince to correct all sorts of offendours, whether Ciuill or Ecclesiasticall persons, for the Apostles words are generall: none that doth euill, is exempted from the Princes sword.

And that it is gods ordinance to stirre vp the hearts of princes to reforme religion and Ecclesiasticall abuses, and not to leaue it wholly to the disposition of the cleargie; it is euident by the experience of all ages: wherein the greatest reformatiōs haue beene wrought by kings, not by priests. As in Iuda, the godly kings, Asa, Iehosaphat, Hezekiah, Iosias, were the greatest purgers, and reformers of the Church, & most zealous for Gods house: so were Zerubbabel and Nehemiah, after the returne from captiuitie, the one for the building of the temple, the other for repairing the cittie most forward. Whereas the Priests were often found vnfaithfull, and very backward in the Lords workes: such was Vriah the high Priest, in the daies of Ahaz, that consented to his idolatrie, 2. King. 16. 16. When Ezra returned from Babel, the priests were the hindmost, for whome he staid three daies, Ezra 8. 15. They more forward then any, to marrie strange wiues, contrarie to the law.

law. Ezra. 10. 18. One of the high priests
sonnes was confederate with Samballat, an
emie to Ierusalem, Nehem. 13. 29. And
diuerse there were beside of the priests,
that hindred reformation, against whome
Nehemiah praieth, *Remember them O lord,
that defile the priesthood:* The whole burthē
of redressing the corruptions of the church,
as concerning the keeping of the sabboth,
the putting away of strange wiues, & such
like, lay vpon Nehemiah, cap. 13. 19. 23.
Likewise in our Sauour Christs time,
none were greater aduersaries to the go-
spel, then the high priests, Annas and Cai-
phas, and Ananias to S. Paul, Act. 23. 1.
And of late times, who more hindred re-
formation in the Church of England, then
the Pope and his papal brood? When had
England receiued the gospel, if God had
not stirred vp the heart of the Prince to
embrace the trueth? Is it like that the pope
and his papall Hierarchie would euer set
their mindes to reforme the Church a-
broad, when they suffer such abomination
at home? Paulus the third made some sem-
blance and shew of reformation, when he
set certaine Cardinals aworke, as Contare-
nus, Sadoletus, Polus, with others, to cer-
tifie him of the abuses of the Church,

The negligence
and slothfulness
of priests in the
returne from
captiuitie.

which they did accordingly, but no redresse or amendment followed. But God would haue this worke so be undertaken by his annointed to whome it belongeth, receiuing their direction from the word of God: as thereto he stirred vp the heart of king Henrie the 8. that beganne; king Edward followed, Queene Elizabeth happely proceeded, and what is yet wanting either in Church or commonwealth, we trust that by the hands of our dread Soueraigne, that nowe is, it may in good time be perfected & accomplished; that as the Prophet saith of Zorobabel, he shall bring forth the head stone thereof, that is, finish Gods worke, that the whole Church of God with ioyfull acclamations and shoutings shall crye, *Grace, grace vnto vs*, Zach. 4. 7.

The 15. benefit, a prince no stranger, or forrainer.

Secondly, here is the great ioy & comfort of the English nation, that there wanteth not a man of the house of David, to sit vpon the throne: that God hath given vs a king of our own kindred and nation, of the familie of David, of the noble race of the kings of this land; not a stranger, or forraier, borne of English blood and parentage, brought vp in the same Island, neither by sea nor moſtains discriminated,

in idem

eiusdem labii of the same speech and language, and which is the cheifest of all, of the same faith and religion. God graunt vnto his Maiestie Dauids spirit, that he may be after Gods own heart; and as the Scripture saith of Iehosaphat, *that he may walke in the first wayes of his father Dauid*, 2.Chron.17.3. And we trust that God hath sent vnto vs a Dauid indeede, to whome these princely qualities of Dauid doe agree, as Ambrose well describeth *humilis spiritus, sedulus corde, facilis assensu, &c. fortis in praelis, mansuetus in imperio, &c. meritis ergo expetitus est ab vniuerso populo, ut omnes ad eum venirent dicentes, ecce nos ossa tua, &c. Humble in spirit, diligent in heart, affable in speech, valiant in battell, mercifull in gouernment: therefore he was worthely desired of all that came vnto him saying, We are thy bones, &c.*

Amb. lib. 2. offic. cap. 7.

The 16. meditation.

Ver. 6. *Pray for the peace of Hierusalem.*] Now beginneth the second part of this Psalm, wherein the prophet exhorteth the Church of God to pray for the continuance of these so great benefits before rehearsed; Christians then are taught

in all their prayers to remember to remember the prosperous state of Christs church, that their eie should not onely be set vpon their own priuate necessities, but to commend vnto God that vniuersal bodie, whereof they are members.

1. Thus the Prophet saith, *If I forget thee, O Ierusalem, let my right hand forget to play: if I doe not remember thee, let my tongue cleaue to the roose of my mouth, if I preferre not Ierusalem to my cheife ioy.* Psal. 137. 5. 6.

So the prophet Isay encourageth Gods people to giue thanks for the Church of God: *Reioyce with Ierusalem, and be glad with her, all ye that loue her, reioyce for ioy with her, all ye that mourne for her.* Isay, 66. 10.

2. Thus did the prophet Dauid remember the whole state of Israel in his prayers, *Deliver Israel O God out all his troubles,* Psal. 25. 26. Thus the faithfull vsed to pray, *O Lord I pray thee saue now, I pray thee now giue prosperitie,* Psal. 118. 25.

3. Like as then, when Moses by Gods commandement made the tabernacle, euery one brought according to his ability, some iewels of gold, some purple, some fine linnen, some rammes skins and badgers skins, &c. Exod. 35. 23. 24. So should euery

every one helpe forward the peace and prosperitie of the Church: princes by their authoritie, ministers by encouraging and exhorting all men by their heartie prayers and desires. If such be the love of the saints to the Church, *that they delight in the stones thereof, and have pittie on the dust thereof,* Psal. 102. 14. that is, forgot her not in her greatest affliction & humilitie: how much greater cause is there to beare affection to her in her beautie and prosperitie?

4. For in praying for the peace of the Church, we doe also pray for our selues, to whome that benefit of peace redoundeth: as it is in the Psalm, *All nations shall blesse him, and be blessed in him,* Psal. 72. 17. They which blessed the Prince in their prayers, did also in so doing procure a blessing to themselves. By the same reason the prophet mooueth the people to pray for the prosperitie of Babel: *Seeke the prosperitie of the citie, whether I haue caused you to be carried away captiue, and pray vnto the Lord for it: for in the peace thereof, shall you haue peace.* Jer. 29. 7.

5. First then their securitie is here reprooued, that in their prayers, thinke to appropriate Gods fauour to themselves, onely making mention of their owne wants,

Against selfe-
loue in praier,
Selfe-loue,

wants, not regarding the necessities of the Church. Such was the Pharisees praier, that onely boasted of his owne gifts, and gave thanks for himselfe: he despised the poore Publican, whome he saw not farre off smiting and knocking vpon his breast: charitie might haue mooued him, by his praiers to haue helped, whome he saw so to be perplexed, Luk. 18. This vaine-glorious seruice and *selfe loue* of this Pharisee, was nothing pleasing or acceptable vnto God, no more is their praier, that onely seeke their owne things, and are not touched with compassion toward the afflicted members of Christ, neither reioice in the welfare of Gods Church, but are tickled onely with the ioy of their owne prosperitie.

Secondly, if they be worthie of reproofe, that are negligent in procuring the peace of their Church by their praiers, they are much more to be blamed, that are too diligent to disturbe the same by their vncharitable practises. What els can be thought of those, who haue stepped forth, and by their straunge nouelties and paradoxes corrupted the doctrine of the Church? and whereas Protestants were before of one iudgement and consent in religion, they

they have distracted many, and perswaded some to like and affect their singular conceits. This have they adventured to doe, not sowing their homely seede onely in sermons, but dispersing the same in their writings, to the great offence of the Church of Christ. From this fountaine have sprung forth these, and such other whirlepit points, and bubbles of new doctrine, that Christ is not originally God: that the Scriptures are not the onely meanes, concerning God of all that profitably we know: that they are not alone compleat to everlasting felicitie: that the word of God cannot possibly assure us, that it is the word of God: that mans will is apt naturally without grace, to take or refuse any particular object whatsoever presented vnto it, and so consequently to beleeue: that mens naturall workes, or to doe that, which nature telleth vs (without grace) must needs be acceptable to God: that there are workes of supererogation, that a man can doe more, and God approve more then he commandeth: that to be preserved from all sinne in this life is not impossible: that the Church of Roma (as it now standeth) is the familie of Christ: that idolatours, wicked heretikes are members of the visible Church: that there is in orders given an indelible character: that they

New doctrine a disturbing of the Church.

Strange and vnsound positions maintained by some in the Church of England.

they haue power to make Christs bodie, &c. that sacraments doe giue and conferra grace, and are instruments of iustificatiō: that they are as necessarie in their place, and no lesse required then beleefe it selfe: that the soules of infants dying without baptisme are damned: which must be the meaning of these words, the Church as much as in her lieth, by denyng the meanes, doth cast away their soules. All which positions, with others, are both contrarie to the Scriptures, to the iudgement of protestant writers, and the most of them opposite to the articles of religion in the church of England established, and to the faith of the Church of Scotland, and of the kings Maiesties preface to the answer of the Apologicall epistle, as shall hereafter (if God will) elswhere be more at large declared: and hath beene already by some English protestants sufficiently prooued: Yet thus haue some men beene bolde to teach and write, who, as some schismatikes and headstrong sectaries haue disturbed the peace of the Church one way, in externall matters which concerned the discipline of the Church, they haue troubled the Church another way, in opposing themselues by new quirkes and deuises to the soundnes of doctrine among Protestants

stants alwaies professed. It is high time
that our Elisha should cast salt into the
springs to heale the bitter waters: and that
our princely shepheard drine vs altoge-
ther to greene pastures, that none be suf-
fered to straggle by themselves and seeke
their meate apart from the rest of the
flocke: that as the Apostle saith, we may
proceede by one rule, that we may minde one
thing, Philip. 3. 17. Ambrose very well
toucheth this point, *Vinci illi facile possunt,
vel facile vitari, quorum prima propositione
omne consilium pectoris proditur: at vero hi,
quibus multa nobiscum paria sunt, facile pos-
sunt innocias mentes fraudulenta societate
percutere, dum malorum suorum virtus per
bona nostra defendunt, &c.* They may easily be
confused, or auoided, which at the first dash,
bewray all their counsaile: but they, which a-
gree with vs in many points, may easily deceiue
simple mindes by their subtile secrecie, while
they halster out their poisonfull doctrine by
some conformitie, &c.

The 16. benefite,
context of do-
ctrine.

Ambrose pro-
log. de fid. or-
thodox.

The 17. meditation.

They shall prosper that loue thee. They,
which doe but beare good will vnto Sion,
shall prosper: their louing affection to
Gods

Gods house, shall not be forgotten.

10. So the Lord by Isaack saith to Jacob; *They shall be cursed, that curse thee, and blessed are they, that blesse thee,* Gen. 27.

29. Likewise the Prophet Dauid saith, *The Lord is with them, that uphold my soule,* Psal. 54.4. Our Saviour promisseth, that he which giueth but a cuppe of cold water to any of his little ones in the name of a disciple should not loose his reward, Math. 10.42.

2. Thus Laban was prospered for Iacobs sake, Gen. 30.27. because he succoured and entertained him in his house. The Lord blessed Obed-Edom and all his house because of the arke, 2. Sam. 6. 11. he receiued it into his house, and had a loue and respect vnto it, therefore the Lord shewed him fauour againe. Thus god deuoured Ebedmelech the Moore, because he receiued and fauoured the prophet Ieremie, cap. 39. 18. Ierem. And contrariwise they are accursed, that doe hate the church of God. What gained Ismael by mocking of Isaack? he was cast out of his fathers house, Gen. 21.9. 10. Or what did it profit Abimelech to slaine his brethren, the sonnes of noble Terubbaal? was he not himselfe slaine, his braine pan broken with a peece

a peece of a millstone, and after thrust thorough by his page? Iudg. 9. 52. 53. And Saul had good experience, what it is to persecute the innocents, and to hate Gods seruants: he put the priests to death, and caused Doeg in one day to kill of them 85. persons, he chased David from place to place: what was the issue hereof? he himselfe was ouercome in battell, and desperately died vpon his owne sword, 1. Sam. 31. 4.

3. Like as then the Prophet saith, *in thy light shall we see light*, Psal. 36. 9. as a man by beholding the light, is himselfe lightened; so they which loue the light of Gods trueth shining in his Church, shall themselves find light and comfort by it. The Lord is said to turne the bed of the mercifull man in his sicknesse, Psal. 41. 3. that as the turning and beating of the sicke mans couch doeth yeild more ease and pleasant rest to the sicke and weary bones: so the Lord doth minister spirituall comfort and refreshing to the soule of that man, that hath beene a comfort vnto others. In this respect it is said in the Canticles, *Thy name is as an ointment poured out, therefore the virgins loue thee*, Cant. 1. 3. that like as they which are neere vnto a precious

precious ointment powred out, though they were not annointed with it, yet they are filled with the saour of it. So they which loue Christs Church, where this oyntment is powred out, shall haue the pleasant saour and smell thereof in their welfare and prosperitie: *they shall prosper that loue thee.*

4. For the loue that is shewed to any of Christs members Christ accepteth, as bestowed vpon himselfe: *In as much as he did it to one of the least of these, so did it vnto me.* Math. 25. 45. And therefore Christ wil recompence the loue of such, they shall prosper themselues and be blessed in it.

5. First according to this rule, *They shall prosper that loue thee*, it were good for vs to measure the current of many accidents in the world; there shall we see the miserable ende and vnprosperous successe of such, as were enemies to Gods Church, and the happie estate and blessed progresse of such, as were friends and louers of it. What hath beene the ende of those treacherous practisers against the Lords annointed our late Soueraigne, and of those haters of religion? I meane Babington, Ballard, Arden, Sommierville, Sherwin,

The vnhappy
ende of the ha-
ters of Christs
Church.

win, Parrie, Lopez, Squire, with the rest: they brought themselves to a shamefull, but well deserved death, and have left behind them a perpetuall note of infamie; howsoever the Pope hath canonized them for martyrs of his Church. Fit saints for such a chappell, and worthy inhabitants of the Popes heaven. But God shall prosper the faithfull endeavours of his servants: the teares, which they shed in their prayers for Gods Church, shall be put into the Lords bottles, Psal. 56. 8. *They shall eat the bread in the sweate of their browes:* they shall be partakers of the comfort and prosperitie of CHRISTs Church, for the which they have travailed. And now I trust is the time, that it shall be saide to all that loue the Gospel; *They shall prosper that loue thee,* The Gospel hath by Gods goodnes prospered and flourished aboue these 40. yeares, and now, by Gods goodnes, is like to prosper still: God shall bleesse both Prince and people, as he hath done already in great measure: God hath brought a prosperous king to a prosperous nation. His Maiestie the Lord hath abundantly honoured: in one day advancing him to the princely regiment of an honourable nation, to the loue & hear-

The 27. benefix,
prosperitie,

we desire of his subiects, to a countrey professing religion, to the treasures of a rich prince. God hath giuen him Salomons portion: honour, wealth, wisdom: God we trust, shall giue his Maiestie grace and strength with al his power to honour him againe: that we may say with the prophet, *Because the king trusted in the Lord, and in the mercie of the most high, he shall not slide: noine hand shall find out all thine enemies, and thy right hand them that hate thee.* Psal. 117, 8. *But they that loue him, shall be as the Sunne that riseth in his might.* Iud. 5. 31.

Secondly, seeing they prosper, that loue and beare affection to Ierusalem; let men learne to shewe good will vnto Christs Church, though as yet they be no ripe schollers themselves in Christs schoole: though they be not growne to perfection, let them expresse a good affectiō. A good will and inclination, where strength yet faileth, is accepted, and a readie disposition is not reiected: though thou be not yet of the Saints, yet loue the Saints. If thou likest and louest that, thou wouldest be, thou maist be that hereafter, which yet thou art not. The little birde before shee flieth, flattereth with her wings in the nest: the child creepeth before he goeth: So religion

ligion beginneth with affection, and deuotion proceedeth from desire. A man must first loue, that he would be, before he can be that which he loueth. It is a good signe, when a man affecteth that, which he expecteth: and doth fauour that, which he would more fully fauour. He that loueth Sion, shall prosper: he that loueth vertue, shall encrease and prosper in it. The day of small things shall not be despised, Zachar. 4. 10. neither shall the smoking flaxe be quenched, Math. 12. 20. but the smoake shall bring forth fire, and fire shall break forth into a flame. The good desire of the heart shall be recompenced with the encrease of the thing desired: and as it is saide of the mariners, God bringeth them to the haven, where they would be, Psal. 107. 30. so the Lord conducteth them to the haven of spirituall comfort, that long after it. And so as Augustine well saith, *Flabet proximus aliquam gratiam, annu illum & tua est, tu habes aliam, amat te, & sua est.* Thy neighbour hath a certaine grace to him, and it is thine, thou hast an other grace let him loue thee, and it is his also. Thus shall we finde that saying of Wisdome in the Prouerbs to be most true: *I loue them that loue me, and they that seeke me carely shall finde*

The desire and loue of vertue a good stepps to obtaine it.

Homil. 15.

finde me, Prou. 8. 17. Like as he that earnestly seeketh that which he misseth, shall finde it, so whosoever desireth the grace of God, shall not be deceived. And like as amongst men, he that is friendly shall find friends, Prou. 18. 24. which agreeth to that vsuall saying, *Vs amicus, amabilis esto*, shew thy selfe louely, if thou wilt be loued againe: So is it betwene vs and God, he loueth those that loue him, and yet it is most true, that he first loued vs, that we should loue him againe.

The 18. meditation.

Peace be within thy walls, and plentifnes within thy palaces.] Some doe read, peace be in thy strength, *in tua fortitudine*; so Hierome and the Septuagint. The word *phesl*, signifieth both an armie, or a wall or fortresse: and properly it signifieth the rampart & defence before the wall, which is *antemurale*, as Arias translateth, or as Tremellius, *premanis*: and so is it taken Lament. 3. 8. he made the rampart and the wall to lament. In the other part of this verse, some read, prosperitie, or tranquillitie: the Septuagint interprete, *in tua*, abundance, which the originall *Shabab*, will

will well beare, and so it is vsed. Ezech. 16.
49. the abundance of peace. The faithful
then are here taught to pray that warre &
trouble may cease, that there needs no
watching or warding vpon the walls: but
that the citizens within the wals, and euery
man in his house may be quiet & at peace.
It appeareth then, that this also is not the
least blessing, when God sendeth peace
vnto a nation, and intermission of warre.

1. As the Lord promisceth by his pro-
phet: *My people shall dwell in tabernacles of
peace, and in sure dwellings, and in safe resting
places, Isay, 32. 18. They shall breake their
swords into mattocks, and their speares into
siftes, nation shall not lift vp sword against na-
tion, neither shall they learne to fight any
more, Isay. 2. 4.*

2. Thus God blessed the raigne of
David: *The Lord gave him rest round about* Ceasing of warre.
*from all his enemies, 2. Sam. 7. 1. He also
prophecith of his sonne Salomon: that a-
bundance of peace should be as long as the
moone endureth, Psal. 72. 7. who had his
name Salomon therefore given him from
the Lord, because he should haue rest fro
all his enemies round about, 1. Chro. 22.
9. And contrariwise, as God blesteth righ-
teous kings with peace, so he iudgeth wic-*

ked gouernours and people with warres and troubles: as the Prophet threatneth Israel, *Manasseh Ephraim, & Ephraim Manasseh, and they both shall be against Iudah, Isay, 9. 20.* Thus was it in the daies of Asa in the world, *There was no peace to him; that did goe out and in; but great troubles were to all the inhabitants of the earth; for nation was destroyed of nation, and citie of citie; for God troubled them with all aduersitie. 1. Chro. 15. 5, 6.*

3. The prophet, speaking of the troubles that should befall the people for their finnes, saith, *They should be as waste to the fire, Isay. 9. 19.* Warre is as the fire; and it feedeth vpon and destroyeth the people, as the fire consumeth strawe or wood: or like as an hungrie man snatcheth at the right hand, and at the left, and is not satisfied, *Isay, 9. 20.* such is the vnstable and hungrie desire of warre, there is no measure or satietie of blood. But like vnto a raging storme, that falleth vpon the wood and Forrest, *Isay, 32. 19.* which commeth with great violence & terrible voice, such is the tumult and violence of battell.

Justice and truth
the causes of
peace

4. Peace therefore and ceasing from warre is the fruit and effect of truth and justice: as the prophet saith for the first. 7

will

will reuocate vnto them the abundance of
peace and truth. Jer. 33. 6. and another pro-
phet also testifieth for the second: the work
of iustice shall be peace. Isa. 32. 17. There-
fore vnder the kingdome of Christ, peace
and silence is promised, because his king-
dome, is a kingdome of righteousness: I
will raise vnto David a righteous branch,
etc. in his daies Iudab shall be small, and Is-
rael shall dwell safely, Ierem. 23. 6. which
though it be specially referred to the spi-
rituall peace, yet we doe see also that out-
ward tranquillitie doth waite vpon the
Gospel as an handmaid.

5. First then we are taught to acknow-
ledge another singular fauour of God to-
ward vs: that hath heard the prayers of his
seruants, and graunted peace vnto his
Church: Domesticall peace and quietnes
this land (thanks be to God) hath enjoyed
more then these 40. yeeres vnder the con-
duct of our worthy Deborah our late So-
ueraigne Q. Elizabeth. But much forren
business hath happened in this time in Ire-
land, the low countie, and in other pla-
ces: much violence hath beene committed
vpon the sea, diuers assaults and inuasions
haue beene intended against this realme,
and one seriously attempted by the Span-

The 13 benefit,
externall peace.

wards. num. 23. But now we trust that the English nation may haue peace abroad, and there is great hope, that our peaceable Salomon and princely Ecclesiastes, will bring vnto this land a generall peace and quietnes both at home and abroad: that men may trauaile safely at home, merchants traffique without danger abroad, that artificers may still sing in their shops, husbandmen chearefully follow the plow, students applie their bookes: all which things by warre are interrupted. For as Hierome saith, *Si inuisa metum oratores silent inter arma leges, multo magis studis scriptor arum, que librorum multiplicatio, silentia & otia indiguit.* &c. If as the famous Orator saith, lawes are silent amidst warres, how much more the studie of scriptures, which requires multitude of bookes, silence and rest? Further, wase the contrarie disposition of the righteous seeds, and the wicked race: for they are not so much giuen vnto peace, as these are to be contentious: as the prophet David saith, *I secke peace, and I shall speake vnto them thereof, they haue I haue schisme to warre.* Psal. 120. 7. Likewise it is said of Ismael, *that his hand was against every man, and every mans hand against him,* Gen. 16. 12. Such are nations with their gouernours,

powers, that have not the knowledge and
 true worship of God. It is easie to seele,
 who are the Ismaelites of this age, that are
 ready to offend all their neighbours both
 by sea and land, thirsting after the monar-
 chie of many nations, and stretching out
 their line beyond their measure. These are
 the fruits of the Popish separation, and
 such is the spirit of that bodie, breathing
 out continually contention and warre. It
 is no rare thing for one countrey, citie, or
 state, professing poperie to provoke ano-
 ther: witnesse hereof the great contenti-
 ons betwene the Guelphs in Italie taking
 part with the Popes, and the Gibelines of
 the Emperours part: the strifes & warres
 moved among the Popes themselves,
 that divers times warred one upon ano-
 ther for the triple crowne; as Alexander
 the 3. against the Antipope Octavian,
 Guido, Ioannes the Urbanists against the
 Clementines: and twentie times beside
 war that Sea decided. Such were the wars
 betwene the States of Italie; as the Ro-
 manes and Tuscanes, ann. 1166. betwene
 Millane, Florence, and Mantua, ann. 1398.
 betwene the Venetians and the citie of
 Padua, and Verone, ann. 1401. Thus
 France and Spain have beene at variance,
 England

v. m. m. m. m.
 12. 014. 12. 014. 12. 014. 12. 014.

ann. 1172.

ann. 1162.
Langport.

ann. 1183.

Langport.

Contentions
shall betweene
nations profes-
sing poperie.

England and Scotland, til the religion and
faith of the Gospel vniteth them. Which
vntie we trust nowe shall for ever hold,
being knit together with three most sure
bonds, natural, ciuill, & religious: the first, in
that the same continent containeth them;
the second, one kingdome and govern-
ment ruleth them: the third, one religion
and worship of god instructeth them: and
therefore, as the preacher saith, a threefold
cord cannot easily be broke, Eccles. 4. 11.
Long may this cord hold, & long may his
princely Maiestie continue among vs, that
hath twisted this cord: and God graunt
that both prince and people may walke
in his feare, that as our Christian king is
pious and faithfull toward God, so we
may be obedient to God and our king.
And let vs not onely pray for peace, but
practise it, not wish it onely, but worke it:
that we may desire so to please God, that
he may delight to dwell among vs: That
according to the angels song, *Gloria be to
God on high, and in earth peace*, &c. Luk. 2.
14. We may in all things set forth the glo-
rie of God that we may enjoy peace: that
God hauing his due, we may receive our
desire: glorie being not given vnto God,
peace is denied to men: where God by
our

our sinnes is provoked, there peace in
earth is like to be interrupted. And there-
fore he saith well, *Quoniam offensa causat
furorist non alia sunt, nisi quia displicet mor-
talibus angelica illa partitio, &c.* What is the
cause of so great rage in us other but this, be-
cause that partition of the angel dislike to men
whereby glorie is given unto God, peace vnto
men, *Quoniam modo stabit pax hominum coe-
ram deest deo apud homines non potest esse
sua gloria* How shall man's peace be
ratified before God, when Gods glory is viola-
ted with men?

Bernard. epist.
137.

The 19. meditation.

Verf. 8. For my brethren and neighbours
sake I will wish thee now prosperitie. ¶ First
the prophet sheweth, that the love of his
countie, and affection to his brethren
moued him to wish well vnto them, and
to desire the peace thereof. So then religi-
on taketh not away naturall affection to
countie, friends, and parents, but it rather
maintaineth and upholdeth it.

1. The Apostle reprooveth the Gen-
tiles, because they were *crey*, *Officiis vni-
of naturall affection*, Rom. 1. 31. And the
Prophet saith, *Hide not thy selfe from thine
owne*

owne flesh. *Isay, 58, 6.* He which withdraw-
eth his affection from his neighbours and
countymen, is as though he had no pittie
or compassion vpon his owne flesh.

Religion taketh
not away natural
affection.

2. Thus nature wrought in faithfull
Abraham, when he armed himselfe and all
his familie, and rescued and recovered Lot
his brothers sonne, which was taken cap-
tiue. *Gen. 14.* S. Pauls affection was very
ardent toward his countrey, when he wi-
shed himselfe to be separated from Christ,
for his brethres sake, which were his kins-
men according to the flesh. But cursed is
the memorie of cruell and vnnaturall A-
bimelech, who destroyed his owne citie of
Sichen, and sowed it with salt to make it
vnfruitfull and desolate, and slue the peo-
ple, whome before he saide were his bone
and his flesh. *Iud. 9: 2. 45.*

Like as the dove returned to the
Arche, from whence she came forth, *Gen.*
8. as the oxen and asse know their masters
stables, where they are vsed to be fed; *Isa. 1.*
3. and loue that place before any other: as
the riuers goe vnto the sea from whence
they came, *Eccles. 1. 7.* so should our loue
and affection be vnto that place, which
hath bredde vs, and where we had our
being. The lyons doe couch in their
dens,

denies, where they are accustomed, and the birds will hardly forsake the place, where they were hatched: and nature draweth affection to our countrie, which first gave vs breath and life. *Loss to our country is very naturall,*

4. Nehemiah giueth this reason of his affection to Ierusalem, because there was *the citie and the house of the sepulchers of his fathers,* Nehem. 2. 3. Therefore a man can not be forgetfull of his countrie, vntlesse he will shewe himselfe vnnaturall, and vnthankfull to his parents and progenitors, which there remained while they liued, &c. and there he buried nowe they are dead. This made Iacob charge his children, to burie him in the caue with his fathers: *There they buried Abraham and Sara his wife, there they buried Isaac and Rebecca, and there I buried Lea,* Gen. 49. 29. 31.

5. By this doctrine then we condemn vnnaturall and monstrous practices of all traiterous papists, that haue heretofore most cruelly practised against their prioe and countrey: Such were Morton, to the Popes bellows to kindle the rebellion in the North, Saunders in Ireland: such were Ballard, Babington, Arden, Sommerfield, Parrie, Campion, Sherwin, Yorke, Sande ley, Squire, with the rest of that popish brood,

Heaven lovers
of their country

Pierarch. Farall.
12.

broad, who by their treacherous attempts against the life of their Soueraigne, intended nothing els but the hauocke & spoile of their countrie; and to make it a pray to the enemies teeth. Hauen they professing Christianitie, were much inferiour to the heathen, who preferred the safetie of their countrie before their owne liues, so farre were they from attempting any thing preiudiciall to the state and welfare thereof. So forraigne stories make honourable mention of Codrus king of Athens, who war- ring upon the Thracians, which had promise of victorie by an Oracle, so that Codrus were killed, rushed into the midst of his enemies, and by his death obtained the victorie to the Athenians. The like did the Decii among the Romans, the father in the warres against the Albanes, the sonne against the French, vowed themselves to die for the safetie of their coun- trey. Therefore it may be a shame for such as would be counted Christians to seeke the spoile of their countrie, for the preser- uation whereof they ought to spend their life and blood. Iudge then, what manner of religion this is, that nourisheth such dis- ciples, and bringeth forth such fruits. Beside there are others, which offend against

gainst this rule, who, though they shewe
not themselves as enemies to their coun-
trei, as the former, in seeking the hurt
thereof, yet they faile in their dutie to-
ward their countrey, because they pro-
cure not the good thereof: Such are they,
which seek to enrich themselves, though
it be to the vndoing of a whole countrey,
as inclosers of commons, engrossers of
commodities to raise them to a higher
price, purchassers of monopolies and pri-
uiledged sales and aduantages: all which
doe tend to the private gaine of a few, but
the hinderance of many, and losse to the
common-wealth: Such the wise man spea-
keth of *that which withdraweth corne, the peo-
ple shall curse him.* *Ex. Pron. 11.26.* which
is true also of all other commodities; that
whosoever shall draw any common pro-
fit from the people, be it in corne, mer-
chandize, commons, or such like, Gods
curse and the peoples shall light vpon
him. And of this sort, I feare me, there are
many in the world, that respect more their
own, then the common-wealth: nay look
but into the state of every towne, how few
shall you finde, that are deuoted to the
good of the township, but addicted whol-
ly to themselves: you shall see many, that
are

Against en-
clo-
sures and mono-
polies.

are readie to eate vp and deuoure their
neighbours, by vndermining and ouertur-
ning them by hard and vcharitable barg-
gaines like to the raine that sweepeth away
their food, Prou. 28. 3. for such sweep away
a poore mans crops and corne, as if it
should be lost by raging and vnseasonable
weather like as hastie raines doe wash and
carrie away the tilth of the land; so such
cormorants overdrinking their poore
neighbours, will not suffer them to thrive
or grow by them. It is a great infamie to
Christians, that these times wil not afford
such good common-weale men, as were
many among the Pagans. It is written of
Pompeius the great, that while Rome suf-
fered a great dearth, he hauing provided
great store of corne abroad; and shipped
the same, while the mariners were afraid
to set forward because of the suddaine
tempest; he himselfe was the first that ente-
red, vsing these courageous wordes: *It is
necessarie for vs to saile; but not so necessarie
to liue: he preferred the releife of many be-
fore the safte of one.*

*which daye
the sun daye*

*The rebent
gining prince.*

Lastly, howe much are we bound to
giue thanks vnto God, who hath giuen
vs a prince to gouerne vs, who may and
doeth say with the prophet here, *for my
brethren*

brethren and neighbours sake, I will wish thee
prosperitie. Whose Maiestie, though in his
regall authoritie our Soueraigne Lord and
King, yet in respect of his consanguinitie
our brother, borne of English parentage,
and we his louing neighbours before, in
countrey, language, religion, and now his
dutifull subiects. Now England shall be
to his Highnes as Scotland, and Scotland
as England. Such a prince, as vnto whome
I am perswaded the Church and Com-
monwealth are as deare, as his life: who
herein may be compared to David, who
was readie (as Ambrose rehearseth) *Scipio*
sum pro populo offerre morti, cum ferientia an-
gelo occurrebat, &c. merito ergo expetitur est
ab vniuersis, &c. To offer himselfe for the
people, meeting the Angel in the way that
stroke the people, &c. therefore he was wor-
thely desired of all. And as he againe saith,
Charitas nunquam cadit, ideo David nunquam
recidit, quia charus fuit omnibus, &c. Love
neuer falleth away, therefore David could
not fall, who was beloued of and deare vnto
all. So I trust our vertuous David shall
neuer fall, beeing beloued of his people,
and much more deare vnto God, who
graunt vnto his Maiestie an happie, god-
ly, and peaceable raigne ouer vs.

lib. 2. de of-
ficia. 7.

The 20. meditation.

20.9. Because of the house of the Lord our God, I will procure thy wealth. This beeing the greatest motiue that drew from Dauid this great affection, is reserved for the last place: his naturall loue vnto Israel, as his countrey and kindred was very great, but his desire vnto it, as Gods Church, and because of the Lords presence amongst the, was much more: spirituall loue then is to be preferred before naturall, but where there is a concurrence and connexion of both, the flame is encreased. There can be then no greater bond then religion, no greater loue, then for Christs cause.

Joy for the wel-
fare of Churche
Church.

1. Therefore the prophet Dauid saith els where: *He hath exalted the borne of his people, which is a praise for all his Saints, even for the children of Israel, a people neare vnto him, Psal. 148. 14.* The righteous doe rejoyce and praise God, when the Lord exalteth his Church, and prospereth it, and strengtheneth the horne thereof against their enemies. And this is set downe as a sure marke to know a faithfull man by: *He honourreth them, that feare the Lord, Psal. 15. 2.* According to this rule the Apostle saith, *While we haue time let vs doe good to all men,*
but

but specially to them which are of the household
of faith. Gal. 6. 16. That like as God is the
Saviour of all men, specially of those which
believe, 1. Tim. 4. 10. so we should make
the same difference preferring those in
our love, which are most beloved of God.
Thus the prophet David professeth
his love to the people of God: *As mine eyes
shall be to thy faithfull of the land.* Psal. 101.
60. yea he saith, *that all his delight is in the
Saints of the earth.* Psal. 16. 3. Such was his
zeale to the house of God, that he would
choose rather to be a doore-keeper there,
then to dwell (or to raigne as king) among
the wicked. Psal. 84. 10. Thus also the peo-
ple of God doe testifie their affection to
the Church, *they will preferre Jerusalem be-
fore their chiefe city.* Psal. 137. 6.
3. For he that loveth God, must needs
also love Gods house the place where he
dwelleth: he cannot but love Gods image,
which most of all appeareth in the faithfull
and righteous. For Christs cause there-
fore his Church is beloved. Whatsoever
is done vnto the members therof, he doth
acknowledge it as done to himselfe, Mat.
23. 35. A man cannot be the bridegroomes
friend, and hate the bride, which is new Je-
rusalem, the holy city and Church of God. Revel. 21. 2.

H 3

4. The

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4. The loue of Christ and his Church should be remembered more then wine, Cant. 1. 5. that is, to be preferred before all other pleasures of loue, The faithfull say, I am sicke of this loue, Cant. 2. 5. This loue hath no measure, it exceedeth all bounds: this loue is as strong as death, Cant. 8. 6. nay it is stronger then death; for it remaineth after death; loue neuer falleth away: much water cannot quench this loue: afflictions cannot ouercome it: thy seruants delight in the stones thereof, and haue pitie on the dust thereof, namely of Sion, Psal. 103. 24. Euen Gods Church when it is in the greatest affliction is louely: although shee be blacke, because the fume of affliction hath looked vpon her, yet is shee comely: though for the one like the tents of Kedar, which are moueable and sitting, as the Church is tossed too and fro with affliction; yet for the other, shee is beautifull and pretious as the curtaines of Salomon. Cant. 1. 4.

5. First then vnto the naturall loue of our countrey, this must be added as a more worthie affection, that our hearts be towarde it, because it is the Church of God: that every man should procure, as much as in him lieth, not onely the temporall

porall welfare therof, as it is the common-
wealth, but to wish the spirituall health
and growth, as it is Gods house. As he is
an enemy to his countrey, which hindreth
the externall state and condition, so he is
an enemy to the Church, that furthereth
not the internall perfection. Ministers are
to informe, and Magistrates to reforme
the Church. The one negligent to in-
struct, the other remisse to correct, are
not well-wishers to Gods house. This
then may be an admonition to all slouth-
full and idle pastours, that are slacke in the
Lords busines, and as euill and vnfaithfull
stewards giue not meate in due season to
their Lords seruants. Such are they, which
want abilitie and cannot teach, or want
will and are idle and doe it not, or are co-
uetous and heape many Churches and
dignities, and are carelesse to teach: fee-
ding themselves rather then the people of
God: how can these say, *because of the
house of God I will procure thy wealth?* may
they esteeme not Gods house, neither du-
ly regard the price of soules: taking vpon
them some that, which they cannot at all
discharge, some more then they can com-
passe, some that whereunto they haue no
desire. The first are *dumbe dogges*, that can
not

Ministers who
carelesse of
Christs church

Who be the
dumbe, greedy,
sleepie dogges

not barke, the second *greedie dogges*, that can neuer haue enough, the third *sleepie dogges*, that lie and delight in sleeping, as the prophet compareth the watchmen and shepheards of Israel. The first then should be supplied, the second moderated, the third awaked. All of them are conuinc'd to beare small loue to the Church of Christ. Our Saviour saith to Peter, *If thou lovest me, feede my sheepe*: he therefore that carefully feedeth not the flocke of Christ, is found to be cold in his loue to Christ. The Pharisees refused no paines, but compassed sea and land to make one Proselyte of their religion, Math. 23. 15: in like manner the Pharisaicall brood of popish Iudasites and Seminaries in these daies, doe trauell by sea and land to seduce simple soules, and peruert them to their superstition. Then what a shame is it, that the Ministers of the Gospel should give themselves to a drouisie sleepe, as though the spirit of slumber had ouertaken them, and not to be as carefull to defend Christs sheepe, as they are to offend them, to reduce them vnto God, whome they haue seduced, and to keepe them in the way, whome the other seeke to drine out of the way?

Further,

Further, what a great treasure had Israel of Dauid, that was thus affected to Gods house, for whose sake he thus heartily prayeth for peace, and promiseth to procure it. I trust that God hath raised vp another Dauid to his Israel of England, whose princely heart nothing can more surely knit vnto his kingdom, then because Gods house is amongst vs. He commeth not to a nation of a diuerse religion in substance, though differing in some ceremonies: (with or without the which religion neither standeth nor falleth.) Which diuersitie of religion betweene Prince and people, hath at other times and otherwhere, caused great trouble sometime to the Prince, where the kingdome could not be receiued, vnlesse the religion professed were admitted, as of late in France; sometime to the people, when a religion is by force imposed, which is of few desired, as well appeared in the change of religion in England at Queene Marias entrance. Now both these occasions of trouble and tumult are remooued: neither the king required to change his profession, nor the people enforced to leaue their religion: but as we wish vnto the one (which we doubt not of) princely constancie and perse-

20. Benefit, care
of the Church
of Christ.

perseuerance, so to the other Christian
loyaltie and obedience. God hath sent vs
a Prince, that loueth Gods Church; that
wisheth no longer to liue, then he may be
a protectour of the faith; who counteth it
one of his fairest stiles to be called a lo-
ving nourish father to his Church, *Sarna.*
43. one that frequenteth the exercises of
religion, fostereth the faithfull Ministers
thereof, affecteth all the true professours
of it: who misliketh and condemneth en-
mitie in nobles, prophanenes in Courtiers,
papall pride in Church gouernours, neg-
ligence in Pastours, loosenesse of life in
Christians, coldnes of religion in Prote-
stants. How much are we bound vnto the
Lord, that hath raised vp such a prince,
vnder whome religion is like to prosper,
and Christs Church to flourish: who will
heare the complaints of the poore, and not
despise the groanes of the heauie hearted,
nor deferre the desire of the godly: accor-
ding to the petition of the Church vnder
Dauid, *Let the king heare vs, when we call:*
of whose princely loue and fauour every
honest and sincere heart may say, as one
saith: *in cuius charitatem facit me totum
proicio, fatigatum scandalis facit, deū quip-
pe illic esse sentio, in quo me securus proijcia.*

August. Hieron.

& in

Et in quo securam compositionem. Upon whose faith I
doe repose my selfe, being wearied with the
afflictions of the world, for God is there at hand,
upon whom I wholly rely, and in him secure-
ly rest. God give us grace, that as Saronel
saith, we may say, I saw the Lord, and some
day, and not discey the word of the Lord,
that both we and the king that reigneth over
us, may follow the Lord our God; that is, he
may remaine with vs for euer, that God
may conduct vs in this life in all happines
and prosperitie, and we and our king may
follow him to everlasting felicitie. Amen.

FINIS.

Errata.

- p. 1. l. 9. for low, read lowe.
 p. 1. l. 10. for people, read prophes.
 p. 1. l. 11. for Remaveling, read Enreveling.
 p. 1. l. 12. read ~~the~~ ~~word~~ ~~is~~.
 p. 1. l. 13. for found, read had.
 p. 1. l. 14. new this, read neither.
 p. 1. l. 15. for Ammoth, read Abom.
 p. 1. l. 16. for whole, read whole.
 p. 1. l. 17. for Gaze, read Gaze.
 p. 1. l. 18. for that there, read there.
 p. 1. l. 19. read ~~the~~ ~~word~~ ~~is~~.
 p. 1. l. 20. for Revere, read Ecumene.
 p. 1. l. 21. for offering, read offence.
 p. 64. l. 4. for imitated, read initiated.
 p. 72. l. 18. for with the, read of the.
 p. 78. l. 26. for reports, read reporters.
 p. 88. l. 1. read, to remember, once.
 p. 92. read, in the preface to the answer of
 the Apologickall epistle: these wordes
 must be placed in the margin, as it was
 not in the copie, which by great o-
 verfight were set in the booke.
 p. 109. for, to the, read the.

